

CHURCH MANAGEMENT

*A Journal of Parish
Administration*

Preparing the Pastor For Lent and Easter

Building the Builder
Mystic Moods
Winning Men for Christ
How to Grow

Continuing the Minister's Education
Publicity for the New Pastor
Modern Ministers and Modern Methods
Church School Adults

Gathering Ideas
Free Speeches vs. Free Speech
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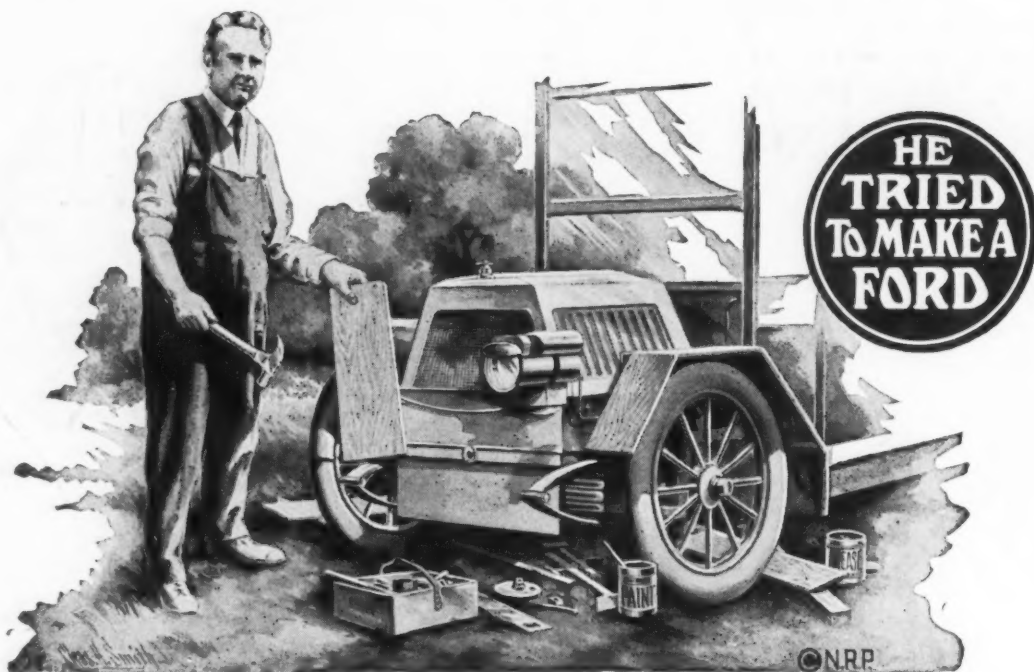
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VOL. V
No. 5

FEBRUARY
1929

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The Editor's Drawer

Methodology

In the leaflet describing a ministers' reading course which has found its way to my desk appears the usual warning against books of methods. "Such reading does not build men," it says.

It reminds me of the student's definition of the chief purpose of the church in the world. He wrote, "It is to establish and support a cultured clergy."

It appeals to me that the Church would be happier if ministers as a whole would get over their "self culture complex" and begin to imbibe of a philosophy of church culture. The founder of Christianity was rather insistent that a man did his best for the world when he was willing to lose himself for the sake of the cause.

No pastor of a church can get away from the obligation of parish administration. Even John Wesley had to be practical minded enough to arrange an itinerary and Alexander MacLaren's sermons are all the better because he bought a typewriter and learned to use it. It is time that every minister realized that a common sense background of business procedure helps rather than hinders his personal development and the growth of his church.



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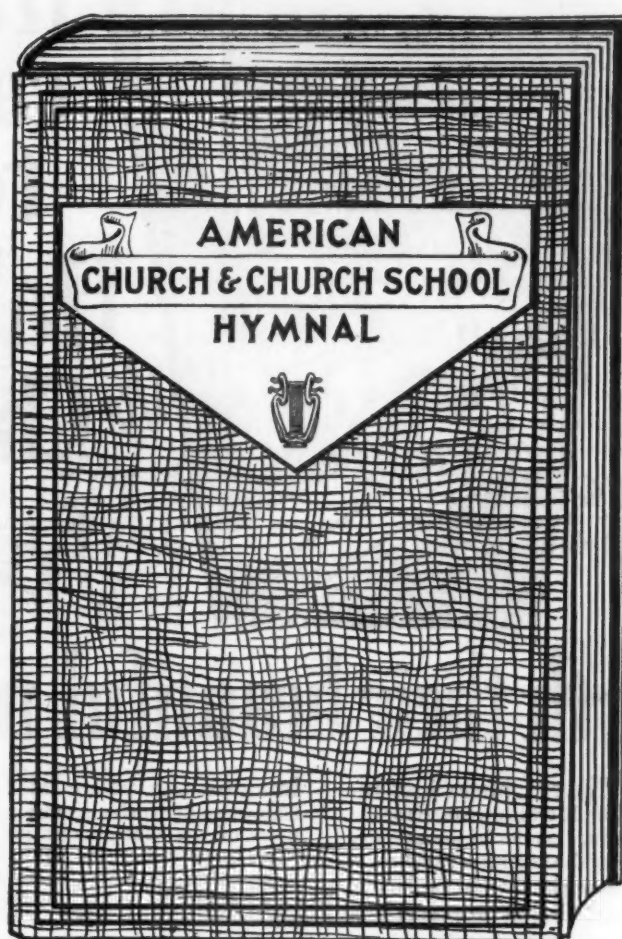
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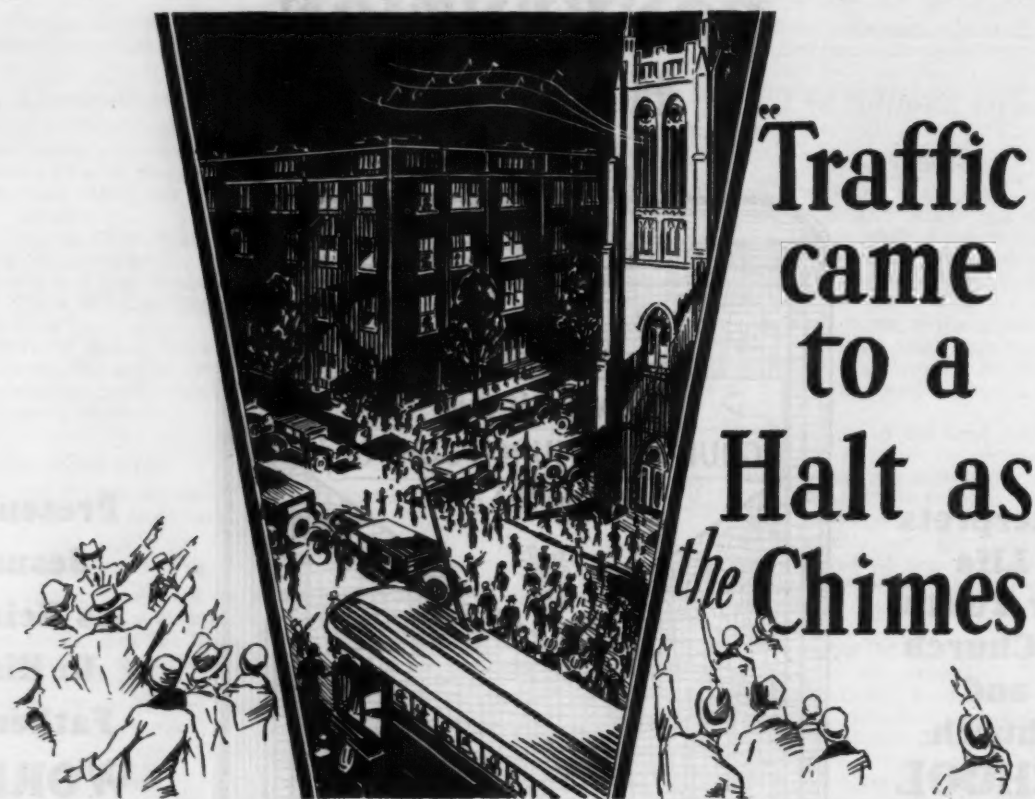
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VOLUME V
NUMBER 5

CHURCH MANAGEMENT

A Journal of Homiletics and Parish Administration

Edited by WILLIAM H. LEACH

FEBRUARY
1929

Continuing Education For Ministers

By Warren H. Wilson, New York City

SOMETHING must be done about the education of ministers. For a generation we have been uneasy, and now we have become either apathetic or alarmed over the lack of schooling for the ministers who serve in our churches. The causes of alarm are:

First, the denominations which cherish the tradition of an educated ministry receive so many ministers from other denominations which do not educate their preachers, that we have come to depend more upon this source of supply than upon the Seminaries.

Second, the Seminaries are doing a work of first importance, but it is twice inadequate. The number of young men who undertake Seminary courses is too small; and the Seminaries do not prepare their students for the profession. They teach a certain body of learning. We need more educated ministers and we need professional education for our ministers.

Third, probably 100,000 ministers in the U. S. are uneducated. This is only one-half of the total number who preach the gospel, but they have the churches on the margin of the whole, which set standards for the whole Christian body. Therefore the lack of schooling from which they suffer affects us all, and a provision for their need would contribute to all.

The past ten years have been a season of intellectual and spiritual trial. America is trying to recover from an astonishing war. A great day of wealth is a trial to a victorious nation. I do not think one can say that the ministry has generally been competent for the situation. The 100,000 ministers less educated to whom I have referred, have certainly not acquitted themselves well; they have yielded to the temptation of intolerance; they are continuing the abuse of de-

Every thinking minister and church leader knows the basic truth of this article. A clergyman may have several degrees and still be inadequately educated for the complex problems of church leadership today. The situation, however, has radically changed in the past decade. Then there was little the minister could do about it. Now the leading seminaries and universities have arranged short term summer courses, where, at little cost, he can catch the spirit of the new day.

nominalism when there is no longer any conviction behind the sectarian Divisions. They are discouraged and without vision while they serve the very churches from which in the past have come the spiritual resources of the country.

The other 100,000 of our ministers need re-education. Let us assume that they have had High School, College and Seminary training. But the times have changed, and the changes made before our eyes have been of a sort to make a dunce eloquent.

If this situation be allowed, I would like to submit the solution for it. It is that the ministry as a whole ought to go back to school. Members of other professions are doing so; doctors go to the hospitals or the clinics of great surgeons for a week or a month to study a particular operation. Teachers, from the humble Supervisor in a rural county to a Professor in a University, go for short courses and for Sabbatical Year to the schools again, that they may learn how to do their work.

Now for Protestant ministers there is an entirely new way of teaching religion; yet Protestant ministers have generally ceased to teach. They exhort, and inspire, and direct. Most of them follow public opinion. But they do not teach religion. One wonders sometimes when he compares the Saturday announcements put forth by the moving pictures and by the churches whether the pulpit has anything to teach that

the theatre does not proclaim. There is very little religion proposed in most of the churches which advertise to the public—a good deal of morality, and altogether too much politics. Not so much economics as of twenty years ago, but a shameful excess of substitutes for religion. Ministers evidently do

not know how to teach religion. Yet in the Universities and in some of the Seminaries are elaborated Departments of Religious Education.

Besides Religious Education, the ministers who graduated from College and Seminary ten years ago or more need to learn the processing of religion. Protestants have discovered that they leave too much to ingenuity. The older custom was to formalize religious action upon recurring occasions. The Roman Catholic Church has seven Sacraments which serve this practical purpose—that is on seven recurring occasions of religious feeling the minister knows what he is to do; he is not left to blunder or invent a method. For instance, when a man is about to die, a Roman Catholic priest has a regular procedure. A Protestant minister has none. He does not know what his office is in a sick room, he does not know when to begin it, or how to end it. Yet he is there as a man of God. He ought to know just what are the essentials and what is the procedure.

The processing of religion covers a great variety of events. The Protestant churches handle one of the biggest business interests in America. It compares when taken as a whole, with the Standard Oil, or U. S. Steel; in any measurement that may be put upon it, it exceeds. Even financially considered, its turnover is huge. To raise this money and to expend it is a vast administrative transaction. Within this administration

are hundreds of processes which are done over and over again. The leaders of the churches ought to know just how to do these things with the most economy and to the best effect. These performances should not be left to blundering willingness, or reluctance, or competence; they ought to be taught as processes. This remark covers the whole field of administration and all the supervision of churches. It would strengthen a weak man, or one of moderate ability, to be told what he must do in a recurring professional duty he has to perform. He will make the occasion brilliant or happy as his personality directs him, but he ought not to neglect the essential processes.

Another great idea has burst upon us, which requires to be studied rather than rashly entertained. We have it under the word "Missions," but some speak of it as "The International Mind." John R. Mott calls it "The World Idea." Geo. W. Russell who recently visited the U. S. says he discovered here the beginning of "a planetary consciousness." The foreign missionaries have been interpreting it to us ever since the time of the haystack prayer meeting in Williamstown.

The ministers are taught "The World Idea" by interested parties, not by scholars. They sometimes get a warning letter from an over-zealous patriotic organization, and are surprised to learn that somewhere in this country are emissaries of Bolshevik Russia. They ponder the League of Nations, and feel at a loss to form their own opinion upon that great project. They would like to abolish war, but to do so seems not so simple as some of them think. There ought to be for religious leaders a definite teaching of Missions therefore, and of the philosophy underlying it. What are the relations of Nations to one another? What is a Nation anyway? Why is Christianity suited to the world, and why are the churches generally named after a Nation and confined within a Nation?

The minister, however well-trained he is in books, must study at the feet of "the living teacher", the way in which to interpret this awareness of the world. Books are not yet written in which we can learn to be citizens of the world, and there is no time to wait for them. Our ministers need to go to school now before they speak upon the abolition of war, or discuss in a constructive way the penetration of the world into their communities.

The kind of education I have in mind has been provided for teachers in the public schools. Normal schools, the lesser colleges, certain of the great Universities, and all of the Agricultural Colleges are providing Intermitted Education, for teachers and supervisors and

Guest of the Lord

Alfred J. Funnell, pastor of Old First Church (Presbyterian), Sandusky, Ohio, says that a post card bearing this in-

scription has produced unusual results in the attendance at their communion services. It rightly stresses the idea that the communion table offers an opportunity to be the guest of Christ.

EARLY WINTER COMMUNION

Dear Folks:

If you were to send your pastor a very special invitation to be your guest at dinner, and he failed to appear, without notifying you, what would you think?

You are especially and very cordially, even urgently, invited to be present at the communion feast Sunday morning, Dec. 2nd, at 10:45.

WE SHALL SAVE A PLACE FOR YOU AT OUR LORD'S TABLE.

Yours most cordially,

Alfred J. Funnell

OLD FIRST CHURCH,
Sandusky, Ohio, Nov. 30, 1928.

P. S.—The Session meets Friday evening at 8:00 o'clock to receive new members.

superintendents of education. This is schooling for those who can study for a term and then return to their occupation. They come back again perhaps for a year or a term at a time so long as their professional life shall last. The value of Intermitted Education is not in the high attainments of the students, but in the attachment they acquire to their vocation. Too often the school to which a minister goes for graduate study is unsuited to his vocation. Even if it is a Theological Seminary, it draws him aside and allures him away from his task. When he gets his Degree, he goes into teaching, or business, or journalism. The value of Intermitted Education is that it sends a man back to his task better fitted, with an understanding of its meaning, and with an appetite for the scholarship proper to his vocation.

The skills acquired also are not to be despised. The minister should be taught how to perform perfectly the work for which he is paid; he should go back to school to improve his voice, his gesture, his posture, his diction, his system of study, his use of books, his pastoral efficiency in the household, his skill as a leader of volunteer workers and his public performances. For instance, consider the field of administration of church work; it employs an increasing number of Superintendents, Directors, Executives, Secretaries, and the like; but no one has taught them their job. To them is committed a greater responsibility by far, nowadays, than to any pastor. But there is no class in any Seminary of which I know, nor in any University, in the administration of supervision of churches. We should offer courses to a few men who are in preparation for these over-head enterprises, and have them in

training for appointment when they are 40 or 50 years of age to the positions of trust and general responsibility. As it is now, these men when appointed are left to discover, by trial and error at the cost of other people, the little they may learn in a lifetime. They should be served by teachers in the field of statistics, of sociology, of psychology, of biography, and of comparative religion.

I hope that it is evident that I am pleading for a kind of education dependent not on men of skill and address, but upon men of learning. Denominational teaching is imparted in brief conferences by men who do not qualify as scholars for their task. They teach pastors and officers how to raise money, and they tell them what arguments and what measures to use. They also impart the doctrine and guide in the direction in which a man's preaching should lead his people. The men at the head of these brief courses are practical and competent, but in Intermitted Education the teachers must be scholars of high attainments. The schools of this sort, particularly the Summer Schools in the great Universities, command the services of the greatest scholars, because none but a scholar can interpret to those who step aside for a while from their vocation, the meaning of the work to which they are about to return.

This is all the more necessary because the method of teaching is not the old method of text book, book of reference and note book; it is a method which the Danes called "the living teacher." It is a method by lecture, discussion and demonstration. The intent of it is to arouse the mind and to awaken an intellectual appetite, to impart great moral

(Continued on Page 330)

Publicity For The New Pastor

By William H. Leach

JOHN JONES is going to move from the small town to the city. He has accepted a call to Memorial Presbyterian Church, located in a growing section of a great city.

It is a church of six hundred members, and ought to have a thousand members inside of two years. All in all, it looks like an excellent proposition for the young minister. He will succeed Dr. Smith who was well known throughout the city. Even the daily press made frequent reference to the work he was doing, and more than once his sermons were published.

Of course, John Jones knows the value of publicity. It was natural in the little town of five thousand, that every one should know that he was the pastor of the First Presbyterian Church. He was in constant demand as a speaker at various groups. He had been the favorite commencement speaker at the high school, and he had spoken before most of the civic and fraternal organizations. He had had a column in a local paper and was, in reality, a town character.

But they know nothing about that in the city. He is going to a different environment. And it is going to be an immense help to him if he can lay hold of some lines of publicity to give an initiative to his work. He has been wondering just what he can do to secure this publicity.

When he visited Memorial Presbyterian Church, he met the chairman of the publicity committee. Because of its recognition in the city, he thought that possibly this committee would see that he was properly introduced to the public through the press. But he assumed an error. As soon as Dr. Smith left, the publicity committee, which had been working rather hard, under the pastor's direction, relaxed into inactivity. It is a mighty fine thing to have lay committees on publicity, if they function, but most of them exist as this one of Memorial church does. It passes along the minister's ideas. I do not believe that one out of ten assumes the initiative to function in the interim of pastorates.

John Jones has had enough pastoral experience to realize that lay committees do not always function as they should, so he decides on another course of action. He prepares some personal publicity for the city press. This publicity will consist of two items.

The editor of **CHURCH MANAGEMENT** discusses the opportunity for personal publicity for the minister who is making a move from a small town to the city. It is a simple, straight-to-the-fact, article based upon a knowledge of the pastorate and the practice of publicity.

1. Photograph of himself.
2. One hundred word publicity note.

Every minister ought to have prepared for publicity good photographs for reproduction. The photograph is not to be confused with the expensive artistic and decorative article which the photographers delight to sell as a sample of craftsmanship. It need be but postcard size. But it should be very clear, showing head and possibly shoulders, and finished in glossy surface for reproduction. These are not expensive. After the plate cost, they can be produced for ten cents each. But they are an essential piece of any publicity.

The average city paper can not use your cut which has been prepared for some church printing. Every half-tone when made was manufactured for a certain quality of paper. Calendered paper uses a fine screen half-tone. Newspaper uses a very coarse screen. The average newspaper has facilities for fast half-tone work and prefers a photo to the cut which you may offer.

So John Jones had his publicity photographs made. He sent the best photograph he had to a commercial shop which in turn sent him back a dozen postcard size pictures for publicity purposes. He will find many opportunities to use these in the next few years. Indeed the plate, which he now has, will go to the commercial artist for more reproductions, again and again.

There are three daily papers in the new city, so he inscribed the following on the back of three of the photographs.

Rev. John Jones
who will succeed Dr. David
Smith in the Memorial Pres-
byterian Church. Mr. Jones
will begin his work, January
1st.

This photo sent by Rev.
John Jones, Fairborough,
Ohio.

I do not add to these words, "Please return." They mean nothing in a newspaper office. The ban of the publicist's life is the individual who hunts for a photograph and finally finds one and gives it to you with the request, "It is

the only one we have. It must surely be returned." The commercial photographs I am recommending cost little. You may get them back and you may not.

Some newspaper may make it a point to return such articles. Others seem to have the faculty of putting every thing in a furnace as soon as the paper is out.

Having secured the photographs, John Jones next applies himself to the work of writing a publicity notice. Two hundred words will be about the limit on this. It is better publicity to have ten words with the photograph or "art" as the newspaper lingo has it, than to have three hundred words without the photograph.

What shall he say in these three hundred words? Judging from the news items published in church calendars which come to my desk, the average minister would try to say these things:

1. His place of birth.
2. His education.
3. His wife.
4. His children.
5. His trip abroad.
6. His wonderful pastorates.
7. His conviction that the greatest need of the world is preaching of the true religion.

But here also John Jones has sense. He looks over the newspapers to see what they say. And he at once reduces this list. He finally decides to include these items:

1. The man.
2. The church he comes from.
3. The church he comes to.
4. The opening of his pastorate.

By the time he gets through he has an item something like this:

Rev. John Jones, for six years pastor of the First Presbyterian Church of Fairborough, Ohio, has been unanimously selected by the Memorial Presbyterian Church of this city as a successor to Dr. David Smith.

Under the ministry of Dr. Smith, Memorial church erected its magnificent new building at Tenth street and Superior. Mr. Jones will come to the pulpit at a most opportune time for its future growth.

Mr. Jones will preach his first sermon at Memorial church on January first.

This is a very good announcement in length, or rather, brevity. It goes nicely on one sheet of paper. It must be type-

written and newspaper copy is usually triple spaced. In the upper left hand corner it might be well to put these lines:

Rev. John Jones,
Fairborough, Ohio.

And below the copy it is well to sign it in ink as a matter of honesty.

Then an envelope addressed to either the church editor or the city editor carried this copy and the photograph to each of the three city dailies. In the case of John Jones the great morning paper carried the story and the picture. One afternoon paper had the picture and a few lines. The third one did not mention it. But the morning paper, the one which counts in church circles, gave him the publicity.

So John Jones was properly introduced to his new city. And the people of his new church saw the account. It pleased them. They said, "Our new minister is also going to be a man of city-wide acquaintance." And John Jones back in Fairborough smiled when the paper reached him. He had a right to smile. And the people in Fairborough saw it. And they assumed erroneously, "These city churches have a way of getting publicity."

January first came altogether too soon. There were packing and farewell receptions, and John Jones was busy. But he knew weeks in advance just the sermon he was going to preach that Sunday morning. And before the last rush he had prepared a brief of that sermon for the public press. The brief had 450 words.

Across the top of the page appeared these lines:

(Excerpts from a sermon to be preached by the Rev. John Jones at the Memorial Presbyterian Church Sunday, January first. Mr. Jones follows Dr. David Smith as pastor of Memorial Church. This is the first sermon of the new pastorate.)

Then he gave two or three rather pungent paragraphs on one theme. It was representative of the sermon and in as good newspaper style as he could make it. And again the morning paper carried the report and each of the afternoon papers of Monday, January 2nd, mentioned the opening of the pastorate. The copy was mailed to the paper on Friday so that the editor could send a reporter to the church if he desired. But there was no reporter there. But the message got across all right.

Writers of church publicity have, to my mind, laid too much stress upon the necessity of knowing newspaper style. In the program used by John Jones, that did not count so much after all. Of course the paragraphs selected must be interesting. They must have a news

appeal. But what counted much more was the technique of putting the material before the paper just in the way which made it easy to handle.

Of course all of John Jones' personal

publicity problems have not been solved. In another article I am going to tell you of other sources of publicity which he used as the burden of his parish grew upon him.

Courts' Jurisdiction Over Churches

By Arthur L. H. Street

(Here each month, Mr. Street, a well-known legal writer, will discuss some recent court decision affecting the church. We know that these will be eagerly read by ministers and church trustees.)

A COURT battle between majority and minority factions over control of the property of the Centennial Baptist Church, which was organized by colored people, gave the Kentucky Court of Appeals occasion for making the following observations concerning the extent to which courts may go in controlling the affairs of religious societies:

"The church cannot control any civil right or duty, and the civil power has no authority to secularize the church, or to interfere with the exercise of its constitutional ecclesiastical jurisdiction. The organic law of the church has been held to be a contract between all the parties to it, and, as these parties are entitled as citizens to the protection of the paramount Constitution of the state against all breaches of their contracts, civil authority has jurisdiction over the constitution of the church as a contract to protect the members of the church against unconstitutional invasion of their civil rights whenever such invasion is attempted by the ecclesiastical government. It must never be overlooked that the church alone has jurisdiction of communion, faith or discipline, and the members must submit to such rules and regulations governing these matters as may be prescribed by their church, but the church does not always have exclusive jurisdiction over property or personal liberty, or over any right which it is the duty of the civil power to protect. Therefore, when a question arises involving the right to use property belonging to a church or the ownership of such property, the jurisdiction of the civil courts may be invoked to determine property rights. In determining property rights under such circumstances, courts must take into consideration the organization and government of the church and restrictions in the title to

the property to determine where the rights of property lie." (Thomas vs. Lewis, 6 South Western Reporter, 2d Series, 255.)

The court then proceeds to point out differences in various religious denominations in respect to forms of government.

"Who's Who" Column Features Church Weekly

The South Park Christian, the weekly paper of the South Park Christian Church, Kansas City, Missouri, features in its paper each week a "Who's Who" column, both for church members and advertisers. The plan is to help mutual acquaintance by this method. The questionnaire sent out by the pastor, E. B. Shively, to secure the information is reproduced herewith. Mr. Shively says that this column is proving to be the most popular feature of the paper.

INFORMATION FOR "WHO'S WHO" COLUMN IN SOUTH PARK CHRISTIAN CHURCH

We propose to print a brief biography of each of our members and advertisers in our church paper, running a "Who's Who" Column each week until completed. Will you please fill in this Questionnaire with the desired information about yourself and family, and mail at once to E. B. Shively, 5019 Troost Ave. A separate sheet is wanted for each member of the family of legal age. Children and young people are included in the information on the parents' biographies. In case where a person under legal age is the only member of the family belonging to the church, such person will please send in his own Questionnaire. We want every member of the church to appear in the "Who's Who" Column.

NAME AND ADDRESS

DATE AND PLACE OF BIRTH

PARENTS LIVING?

WHERE?

HOW MANY BROTHERS AND SISTERS?

WHERE ARE THEY?

SCHOOLS ATTENDED?

WHOM DID YOU MARRY AND WHEN?

NAMES AND AGES OF CHILDREN?

HOW LONG HAVE YOU LIVED IN KANSAS CITY?

HOW LONG HAVE YOU BELONGED TO SOUTH PARK?

WHAT IS YOUR CHURCH WORK, OR POSITION?

NAME OF FIRM YOU WORK FOR

OCCUPATION

MEMBER OF WHAT LODGES OR CLUBS?

YOUR HOBBY?

ANY OTHER INFORMATION, YOUR WAR RECORD, ETC.

How can we improve our church services? (Not for publication)

The Building Of The Builder

By Charles E. Jefferson, New York City

TWO queries have no doubt arisen in many an alert mind while we have been walking together along the way: Why has there been no lecture on the "Building of the Sermon"? and why has the "Building of the Builder" been relegated to the closing hour? In all building operations does not the Builder come first? Does not the plan proceed from him? Does not the edifice depend on him? Is he not the first link in the chain, the fountain from which all else proceeds? Why not build the preacher, and then proceed to build the church?

The preacher comes last in this course of lectures, because in the work of building he comes first. It is a paradox of Christianity that those who are first are often last. He who would find himself must lose himself, and only to him who makes himself of no reputation and lays down his life, is the promise given. It was the Master's way to set men, first of all, not face to face with themselves, but face to face with their task, and it was by the patient doing of their task that they were to save their souls. Many things he was wont to tell them about the importance and difficulty of the work to which he had called them, and few things apparently did he say about their own salvation. They were to seek first of all the Kingdom of God, to build a brotherhood in which the love of God should be controlling, and by which the will of God should get itself done on earth, and, doing this, they would find all necessary things being added. The apostles were men, and therefore interested in their own personal advancement, but whenever they attempted to induce Jesus to speak of their own dignities and promotions, he began to talk again about their work. Even up to the edge of the ascension cloud they carried their discussions of rank and dominion, but to the end the only assurance which was given to them was that they should have sufficient strength with which to do their work. He left them face to face with a church that was to be built, and it was in the building of this church that they were to grow into that fulness of stature which is appointed for the sons of God.

Many of the tragedies of the Christian ministry are caused by the minister getting into the wrong place. Everything seems to conspire to push him to the front. His own native in-

In 1910 Dr. Jefferson delivered the lectures at the Yale Divinity School on the Lyman Beecher Foundation. Yet each paragraph in this message, one of those lectures, seems timely for the year 1929. We are indebted to The Macmillan Company, the publisher of the volume, **THE BUILDING OF THE CHURCH**, for the permission to reproduce this one lecture.

clinations and ambitions, the love of place, the love of praise, and the love of power, render the first place attractive, and all the kingdoms of the world outside of him are in league with the world inside of him, to keep the eyes of the minister upon himself. When he comes to the seminary, he is taken in charge by a group of experts whose business it is to call his attention to himself. One man lays hold upon his voice, and asks him to study it, to note its intonations, inflections, cadences, to observe his gestures and keep track of them. Another selects his diction, and requests him to criticise it, to keep his eye on his adjectives, his relative pronouns, and the structure of his sentences. Another takes his sermons and bids him take them to pieces and study each separate part, inspecting it under the microscope of the critical judgment. Another collects his doctrinal beliefs, his conceptions of God and man, the Scriptures and the Sacraments, and rivets his gaze upon them, requesting him to sit in judgment on them, to pry into their origin, to analyze them and to find reasons for them. It may be that some one will even dig up the roots of his "call to the ministry." All young men come out of the seminary more or less introspective and self-conscious. It is inevitable.

The process begun in the seminary is carried on by the parish. A minister's task drags him to the front. He cannot do his work in a corner. He must have the uppermost room. At every feast he is at the head of the table. He is the observed of all observers. He must be not only seen but heard. He must always be speaking or praying or reading. He cannot help displaying his gifts. This exhibition of himself invites criticism. If he is handsome, he will overhear some one remarking it. If he has a good voice, many will tell him so. If his style is effective, the compliments will be abundant. If his success is conspicuous, the silver bugles will blow a musical blast across the town. His name will be on many lips, and the light of many rejoicing eyes will illumine his triumphant way. A man cannot hear

the band playing in his honor without thinking of himself. No matter how humble, he is likely to become self-conscious in the major key. The building of himself is suggested to him, not by demons but by the saints, and the building of the church, against his wish, and it may be without his notice, gradually recedes. Or if his voice is harsh and his gestures are awkward, if his style is dull and his ideas are thin, the empty pews will speak to him, and now and then there will be wafted to him on a chilling breeze a whisper which will cut. He will become self-conscious in the minor key. This last state is worse than the first. A man conscious of what he has is stronger than a man conscious of what he lacks. Adulation and disparagement are both deadly. Conceit and despondency are twin enemies of pulpit power. Both of them are the children of self-consciousness. A minister is undone whose eyes are fixed on himself. Only by looking away from himself is it possible for him to be saved. Hence in the training of preachers the first glance should be not inward, but outward. Paul, according to an early tradition, began his ministerial career with the question, "Lord, what wilt thou have me to do?" It is because of his critical and immeasurable importance that the preacher in these lectures has been kept in the background. For his own sake his eyes have been turned away from himself. The building of the preacher goes forward during the building of the church.

Certainly no one would claim that the well-being of the preacher is a negligible factor in the complex problem of church building, for here, as almost nowhere else, is it incontestably and everlastingly true, "Get your man and all is got." But how to get the man, that is the question. Shall we build him in a vacuum, detached from the world in which he is to work, adding virtue to virtue and grace to grace, until at last, full statured, it is announced to him what he is to do? Or shall we seek him in the church, keeping him under the church ideal, exposing him to church atmospheres and forces, allowing the Christian brotherhood to fashion him after the pattern which the Master gave, and ministering to him through the bonds of fellowship until he becomes a

workman of whom no one need be ashamed?

Humanly speaking, everything depends upon the minister. Music cannot save a church, nor the Bible, nor the sacraments, nor pulpit discourses. Worship dies unless it is kept alive by a living man. Out of the personality of the preacher flow, as Jesus said, the refreshing streams. Most Christian congregations know this. They are caring less and less for scholastic attainments, academic degrees and titles, denominational affiliations, even creedal loyalties—what they want is a man. Things that men pick up in the schools have their value, but they can never take the place of the one thing essential in a preacher—character. Two men go from the same seminary, in the same year, with the same education and the same creed. One succeeds from the beginning, and his successes increase with the seasons. The other fails from the start, and his entire career is a disappointment. It is not a difference in rhetoric, ideas, or training, but a difference in men. They take their texts out of the same Bible, preach the same scheme of doctrinal truth, make use in general of the same ideas and illustrations, but they do not preach the same gospel, for the gospel is truth moulded and vivified by the soul of the man who preaches it. A preacher makes an impression not simply by his words, but by his soul. When words do not penetrate, it is because there is a feeble man behind them. When ideas do not kindle, it is because there is no divine fire in the lips that speak them. Bullets may be of equal size and like material, but the distance to which they travel depends upon the gun. Sermons are bullets. How far they go does not depend upon the text or upon the structure of the sermon, but upon the texture of the manhood of the preacher. The building of the preacher becomes, then, a matter of tremendous moment to every one interested in the building of the church. We cannot afford to run the risk of spoiling him by allowing him to think of himself first.

The reason why no special lecture has been devoted to the building of the sermon is because the subject cannot be treated adequately in a single lecture. All the lectures have been dealing with that interesting and tantalizing theme. Not much has been said about the sermon, but everything has been said in the interest of the sermon. There has been scant attention to the technique of the sermon, but the soul of the sermon has been held steadily in view. There have been no suggestions as to texts, introductions, arguments, climaxes, and perorations, because these things are secondary, and do not reach the root of power in preaching. We have been dealing with things more

fundamental. We have faced the aim of preaching, and peered into the things which make preaching worth while. We have considered the kind of atmospheres in which sermons catch fire, and have surveyed the world of thought and feeling from which the streams of pulpit power proceed. Because one says nothing about the letter of the sermon, does he disparage it? God forbid. He exalts it if he uncovers the stupendous work which sermons are to accomplish. All that has been said is designed to help you in the work of preaching. Preaching is your highest business. Nothing can ever take its place. You are to be administrators, but administration will not fill the place of preaching. Unless you are preachers, you are not likely to have much to administer. You are to be organizers, but the organizing gift will never compensate for the lack of the gift of preaching. Men who cannot preach have ordinarily little to organize. When you see a man at the head of a large and living church, displaying rare gifts of organization and administration, do not suppose that these are the gifts by which his church came into being, or which keep it glad and strong. He or some one else created it by preaching. Unless a man knows how to present truth in such a way as to get it into the blood of those who hear him, he need never hope for a living, growing, conquering church, no matter what other gifts he may be possessed of. Christian people desire of their pastors nothing so much as sermons which will vitalize and nourish them. They are always shamefaced if obliged to say, "Our pastor is a good man, but he cannot preach." Even faithful pastoral service will not reconcile a congregation to incompetency in the pulpit. In this the people are not unreasonable. They have a right to expect and demand that their pastor shall instruct and comfort and strengthen and guide them by his sermons. It is the fashion today in certain quarters to speak disparagingly of sermons. One would suppose, from the scornful intonations, that it is almost sacrilegious, if not disreputable, to go to church for the purpose of listening to a sermon. We are reminded that the purpose of church attendance is the worship of God, and that sermon hearing is a modern and secular pastime. All such talk is based on false assumptions. It is assumed that preaching is not worship, and that listening to a sermon is a less religious exercise than that of singing hymns and saying prayers. Both assumptions are without foundation. The true preacher in the act of genuine preaching is worshipping the Almighty, offering to him a sacrifice more costly than any other which it is possible for him to offer in the house of God.

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Fourteen Points on Foreign Missions

1. Every book in the New Testament was written by a foreign missionary.
2. Every letter in the New Testament that was written to an individual was written to a convert of a foreign missionary.
3. Every epistle in the New Testament that was written to a church was written to a foreign missionary church.
4. Every book in the New Testament that was written to a community of believers was written to a general group of foreign missionary churches.
5. The one book of prophecy in the New Testament was written to the seven foreign missionary churches in Asia.
6. The only authoritative history of the early Christian church is a foreign missionary journal.
7. The disciples were called Christians first in a foreign missionary community.
8. The language of the books of the New Testament is the missionary language.
9. The map of the early Christian world is the tracing of the journeys of the first missionaries.
10. Of the twelve apostles chosen by Jesus, every apostle except one became a missionary.
11. The only man among the twelve apostles who did not become a missionary became a traitor.
12. The problems which arose in the early Church were largely questions of missionary procedure.
13. Only a foreign missionary could write an everlasting gospel.
14. According to the apostles, missionary service is the highest expression of Christian life.

—William Adams Brown,
"The Missionary Review of the World."

THE ROAD NOT TAKEN

Two roads diverged in a yellow wood,
And sorry I could not travel both
And be one traveler, long I stood
And looked down one as far I could
To where it bent in the undergrowth;

Then took the other, as just as fair,
And having perhaps the better claim,
Because it was grassy and wanted wear,
Tho' as for that the passing there
Had worn them really about the same,

And both that morning equally lay
In leaves no step had trodden black.
Oh, I marked the first for another day!
Yet knowing how way leads on to way
I doubted if I should ever come back.

I shall be telling this with a sigh
Somewhere ages and ages hence:
Two roads diverged in a wood and I,
Took the one less traveled by,
And that has made all the difference.

—Robert Frost.

May God give me a salutary dread of
the unfaithfulness of my own heart.—
Thomas Wilson.

The success, then, the happiness of
religion depends upon its thoroughness.
A half heart in religion means a heavy
heart.—Cosmo Gordon Lang.

Modern Ministers Use Modern Methods

By Grace Lockhart, New York City

BUILDING a modern church is no small task. Besides being a good preacher, a modern minister must be a good executive, a good organizer, a good financier, and above all, a good diplomat. He must have a dominant personality, a quick mind, a sense of humor, sympathetic understanding and real ability to cope with the problems of present day life and living. He must represent that type of man, who, in the business or professional world, rises to positions of leadership and responsibility, and who, in the social world, is welcomed equally by the proud circle in the drawing room, and plain people at the family fireside.

The demands upon the modern minister are unlimited. He is called upon to direct philanthropic and charitable enterprises, to crusade for "heathens" and orphans, to visit the sick and the well, and to hold indefinitely the interest and enthusiasm of impatient critical congregations. He is called upon to speak at luncheons, dinners, conventions and colleges on everything from immortality to night clubs. He is called upon to guide youth, to comfort age, to bury the dead and marry their offspring, and to provide the spiritual leaven of a materialistic age.

How then does the modern minister keep up with the demands on his time?

A review of the ways and means used by leaders in the church world today tells the story. The modern minister uses modern methods to advance the Kingdom of God. He is carrying forward with a technique fundamental to the success of modern commercial and industrial undertakings. He is making excellent use of the methods and equipment that have quickened the tempo in the business and professional world.

The modern church is committed to intensive programs of advertising and publicity, is radio broadcasting its sermons from coast to coast, and is making room among its bookshelves for filing cabinets, card indexes, stencilling outfits, mimeograph, multigraph and rotaprint machines, telephones, dictaphones and typewriters.

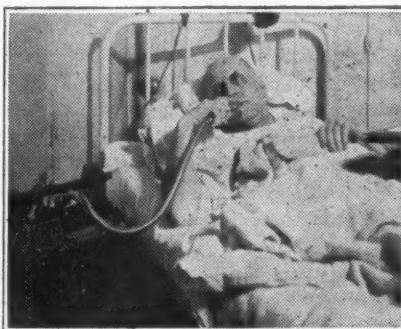
The Rev. Dr. S. Parkes Cadman, President of the Federal Council of Churches of Christ in America, who has crossed the seas some sixty times in the interests of world peace and international affairs, and who is known the world over for his "Questions and Answers Counsel", his



S. Parkes Cadman dictating last minute correspondence on the White Star liner *Homeric*.

broadcasting work and his successful administration of the Central Congregational Church in Brooklyn, takes his dictaphone with him on all his travels.

The dictaphone is the familiar desk companion also of Rabbi Stephen S. Wise, of Dr. Christian F. Reisner, Dr. William F. Sunday, and Dr. Thomas H. Whelpley. Dr. Whelpley, pastor of the Chelsea Presbyterian "skyscraper" Church, who recently came into ecclesiastical prominence through his night



Even the hospital bed could not keep Christian F. Reisner from business as usual.

taxi-driving venture, regularly dictated his experiences as a cabby to his dictaphone. An interesting use made of the machine by the clergy is the effort to correct faulty diction and to eliminate ministerial "tone" by listening back to themselves on the Dictaphone.

The radio has proved a very important factor in building the modern church. A real effort is being made by leaders in

the church world—Dr. Harry Emerson Fosdick, Dr. S. Parkes Cadman, Dr. Daniel A. Poling, Dr. Ralph W. Sockman and others on the air—to grapple with fundamental problems confronting twentieth century humanity.

"The radio has ceased to be a novelty", declared Dr. Sockman recently, "and has become a necessity in religious programs. A minister who has not stood before the microphone is becoming a rarity. The voices of Protestants, Catholics and Jews are mingled on the air today. The receiving set is no respecter of narrowing labels, and when letters come in revealing how much weight broadcast words carry in multitudes of homes, the man before the 'mike' is inclined to think more than twice before he speaks."

The movies are doing their share too in the spread of the Gospel. Religious films are being utilized more and more in Sunday schools and churches throughout the country, both by the metropolitan church and the village chapel. In many instances moving pictures are effectively used to illustrate the sermon, to drive home the moral lesson. Seeing is believing—according to the modern pulpit.

Called on for information about his parish, the modern minister knows exactly where to put his fingers on it. When the personal visitation evangelism campaigns were inaugurated last winter throughout the United States under the leadership of Dr. A. Earl Kernahan, ministers turned to their files, assembled proper laymen as lieutenants of the church, assigned to them names, addresses and family histories, and the work went forward without delay.

The excellent mechanical equipment of the Greater New York Federation of Churches offices makes possible the efficient working together of 1400 member churches, multiplies the production capacity of executives, and guards against the loss of larger issues in the shuffle of detail. Within a few minutes after announcements or programs are okeyed, mimeograph and addressograph machines speed them to the far corners of their destinations.

The need for physical as well as mental fitness demands leisure time. The mechanical "men" who perform the parish chores make this leisure possible. So that the modern minister can and does find time to play golf, swim, play tennis,

squash and handball, drive a car and fly a plane, in accordance with his sporting inclinations. It is not a spectacular work in which the modern minister is engaged. But it is strenuous, vital work marked by modern progressiveness of spirit, and organized and executed in the spirit and tempo of the times.

Say Something Good

Pick out the folks you like the least and watch 'em for awhile;
They never waste a kindly word, they never waste a smile;
They criticize their fellowmen at every chance they get;
They never found a human just to suit their fancy yet
From them I guess you'd learn some things, if they were pointed out,
Some things that every one of us should know a lot about.
When some one "knocks" a brother, pass around the loving cup
Say something good about him, if you have to make it up.

It's safe to say that every man God made holds trace of good
That he would fain exhibit to his fellows if he could;
The kindly deeds in many a soul are hibernating there,
Awaiting the encouragement of other souls that dare
To show the best that's in them and a universal move
Would start the world moving in a hopeful, helpful groove.
Say something sweet to paralyze the "knocker" on the spot.
Speak kindly of his victim if you know the man or not.

The eyes that peer and peer to find the worst a brother holds;
The tongue that speaks in bitterness that frets and fumes and scolds.
The hands that bruise the fallen though their strength was made to raise
The weaklings who have stumbled at the parting of the ways.
All these should be forgiven, for "they know not what they do;"
Their hindrance makes a greater work for wiser ones like you;
So, when they scourge a wretched one who's drained sin's bitter cup,
Say something good about him if you have to make it up.

"And surely this exuberance of floral beauty is not without a meaning for the understanding heart. Is it not itself an exposition, as it were, a clear and conclusive demonstration, of the liberal love of God? That is exactly what it is. All this overflowing loveliness is a revelation of the bountifulness of the Providence that blesses us."—F. H. Duden.

"The amateur still has a stranglehold on the leadership of American public affairs. The technical aristocracy of disciplined intelligence that is now coming out of its adolescence is functioning outside the channels of political life. But it is growing; the scope of its power covers a larger and larger area of American life every year."—Glenn Frank.

Building the Builder

(Continued from Page 324)

If in praise he is loving God with his heart, and in parish work he is loving God with his might, then in the act of preaching he is loving God with his mind, which is also a part of the great commandment. Indeed, in preaching he uses all his heart, and all his soul, and all his mind, and all his strength, as in no other act in all his life. In a sermon the preacher offers himself, soul and body, a living sacrifice unto God. Those who listen to the sermon with docile and attentive hearts, seeking to find God's voice in it, are also engaged in worship. If to worship is to reverence God, and to perform acts of homage and adoration, what higher reverence can be paid him than that offered by a congregation in the act of entering into a fuller apprehension of the meaning of a truth uttered by prophet, or apostle, or God's only Son, and unfolded by a man guided by the Holy Spirit? The sermon is the climax of public worship. It summons to the throne of God a larger number of faculties than any other act of worship. It calls upon everything within us to bless God's holy name. The pastor of a church is pre-eminently a preacher. "Feed my sheep," so our Lord said to the leader of the twelve. It is a command which comes to all Christian pastors. "God did not send me to baptize, but to preach the gospel," so said the Master-builder, and let every man remember it, when he is tempted to shirk the arduous duties of a prophet and choose the easier occupations of a priest. The history of the nineteen Christian centuries confirms the wisdom of Paul's great declaration, that it has pleased God to save the world by the foolishness of preaching. Experience shows that when preachers cease to preach, a darkness falls upon the world. There are no golden ages in Christian history, save those made golden by tongues kindled by coals from off God's altar. The preacher holds the keys which unlock the gates of all earth's prisons. The whole world brightens when a man appears able to unfold in syllables of fire the unsearchable riches of Christ. Preaching has had a glorious past. Its future will be more glorious still. The printing-press will never supersede the human tongue. Books will never drive out the spoken word. So long as the heart is human, so long will it respond to a tongue full of grace and truth. Never has the world been so rich in printing-presses as now, and never have the churches been so clamorous for preachers. The call is loud, and it comes from every quarter. Any man who knows how to preach is certain of a hearing. There is no question which the authorities of our schools of theology

ought to ask with greater frequency and earnestness than, "How can we better train our students to become more effective, masterful, triumphant preachers?" No matter what else a seminary may do, it does not do the chief thing if it does not send into the churches well-equipped and able preachers.

But what is it to preach, and how can one make himself a preacher? Here again we are thrown back on the basal fact, that the sermon depends on the man. The sermon is, indeed, the man. The man himself must be a sermon. Preaching is not an art in the sense in which sculpture, music, and painting are arts. It resembles these, but it transcends them all. The work of the artist can be divorced from his character. In preaching it is the character of the preacher which is the preacher's power. Preaching is not a trick which can be mastered some bright morning, or a secret which can be transmitted from one man to another for a consideration. There is a stupid fellow mentioned in the Book of Acts, who supposed he could share in the apostles' power by the payment of a sum of money. Stupidity of that sort has not yet vanished from the earth. Even today there are men who think that the chief thing in preaching is an artful use of the voice, or a crafty combination of gestures, or a cunning carving of diction, or an expert jugglery of illustrations, or a dexterous maneuvering of ideas, or a clever and impressive display of learning. In this view, preaching is a sort of magic, a sleight of hand or of tongue, an ingenious piece of legerdemain by which souls are mesmerized and the boundaries of God's kingdom extended. The sermon is a contrivance which can be wrought out by an adroit schemer, a stratagem which can be laid by a long-headed intriguer, a device which can be created by an industrious artificer. Men who hold this view sometimes go to hear preachers preach in order to learn the secret of their power. They never find out. God hides certain things from the wise and prudent—and also from fools. The man who thinks that preaching is a trick of voice, or thought, or language, never learns how to preach. No men are so wearisome in the pulpit as the men who know they have good voices, and are evidently making an effort to let their hearers know it, too. The best thing that a preacher can do with his voice is to hide it. The best voice for preaching is the voice that no one ever hears. Gestures which are striking make an impression the first few times, but if they keep on striking they give pain. Eloquence is good occasionally when it comes by the will of Heaven, but no congregation can endure eloquence every Sunday for five consecu-

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Skating As An Antidote

By Roy L. Smith

WELL, where else can I go? The symphony concerts would cost me seven dollars, which is more than I can afford for an entire month's recreation. The church has nothing to offer. There isn't much of anything left but a dance-hall."

The speaker was a young man who had come in from a country town to get a start in the city. Within a few weeks after reaching Minneapolis, he had joined our church and young people's societies and had been quite active. Recently I had discovered him taking one of our girls to a dance-hall down town, and when the opportunity presented itself I had taken the occasion to remonstrate with him, saying, "Earnest, can't you find a better place to go to in this town than that dance-hall?" The opening paragraph of this article was his reply and my eye-opener.

I soon discovered that the young man had a good deal of justice on his side. The really worth-while music and entertainment of the town are pretty high priced, and the youth who is working at eighteen dollars per week cannot afford symphony tickets. He usually prefers entertainment that does not offend good taste and decency, but whatever entertainment he indulges in must have at least one redeeming quality—it must be cheap.

For more than two years I studied the proposition rather carefully. I watched the crowds going to the dance-halls. I investigated prices. I held personal interviews with scores of young people. I brought the matter up for frank discussion at various meetings of youth. Then, when I had reached a conclusion and formulated a plan, I went before my official board, secured their approval and launched my enterprise—roller skating.

Any recreational program for young people must take account of at least four elements:

1. It must provide for abundant physical activity.
2. It should operate with the least possible supervision.
3. It must provide for a wholesome mingling of boys and girls.
4. It must leave no room for wall-flowers.

Roller skating seemed to meet all of these conditions, and, besides, it could be operated at such a low cost that the young people could afford it.

Simpson Church has a large basement auditorium that is used for dinners, par-

ties, etc., which is floored with cement. Being almost one hundred and twenty-five feet square it offers ample space for a good skating floor. The management of the enterprise was turned over to the Epworth League and in their business session they adopted a set of rules which should govern the function.

A season ticket was issued to every member of the High School and Young People's Departments of the Sunday School, as well as to the Epworth and Oxford (Intermediate) Leagues. This season ticket would admit the bearer to the hall on skating nights and the payment of ten cents would rent a pair of skates for the evening. Any young person with a season ticket might bring a guest, but he was required to sign up for his guest, thus assuming responsibility for his good behavior. The young people themselves appointed a police committee whose duty it was to warn fast skaters, or others whose conduct might be subject to criticism. These warnings were always private and confidential so that no scenes were ever produced.

The doors are opened at seven thirty and the place is closed at ten thirty. The guests usually begin arriving at about seven fifteen and ten minutes after the doors are opened the floor is full. We soon found that high school folk did not mingle well with older young people and the group was divided, although no one was prohibited from attending on either night. Their preference settled the question.

A small refreshment booth was opened which served ice-cream cones, chocolate bars, etc., and a bubbly fountain provided ice water. Thus a young fellow could bring a girl, rent skates, buy refreshments and spend the entire evening at no more than fifty cents expense.

Young children are permitted to skate on Friday afternoons, their skate rental being five cents instead of ten. But children under twelve are not allowed on the floor for the evening skating.

The success of the experiment has been even beyond our expectations. The orderly and beautiful behavior of the crowd is a constant source of satisfaction. The eager, happy faces of the skaters is ample reward for the time and energy spent in developing the function. The words of gratitude and appreciation from the parents are generous and sincere.

The income from the function, after expenses are paid, goes to provide equip-

ment for the young people in their work. Thus they have an incentive to handle their affairs judiciously.

Several months of experimentation has proved that roller skating meets all the requirements of an attractive recreational program. It certainly develops sufficient physical activity to satisfy even the most boisterous. After it is once started it requires no supervision. Each skater takes care of himself. Youth resents taking instructions from anyone, even in play, and skating allows for the maximum of freedom. It provides for a wholesome mingling of boys and girls, free from the sex-hazards of the dance. Moreover, if the girls predominate in the party, they are still well taken care of. Because everyone is skating, the wall-flower is as busy as the lion of the evening.

Again and again I have had young people come to me in person, write me, or call me over the 'phone to thank me for arranging the program. The four hosts of the evening (two men and their wives have assumed responsibility for being present as chaperones each evening) have told me that the expressions of gratitude and appreciation from the young people are of nightly occurrence. Simpson Church believes that roller skating has done much to solve the recreational problem among her young people.

They Needed The Church

One of our families has recently gone through a very sorrowing experience. For some months past these good people have been irregular in their attendance at the services and "careless about their pledge." Sunday was the only day they had for recreation.

Then trouble came.

They needed the church and they called one of the pastors. He helped to the best of his ability. When the problem had been solved the husband said, "We have had time to think. There is a lot for us to think about. We never know how much we needed the church, whether we are in trouble or not."

It is easy to complain about the demands of the church when all is going well and we do not need the church. But the day of sorrow comes. Death enters the home, sickness comes, the children raise problems. Then we discover that we do not have the spiritual reserves to meet the emergency and we need the church desperately.

Who kept the church up and active while we were neglecting it?

Who kept the bills paid while we were away on our vacation?

Who kept the Sunday School running until we got ready to come back?

Yet when we need the church we want it ready to take care of us. Why not each of us assume our full responsibility and "stand by" during the days when we can get along without the church so that we may be sure to have it ready when the day of necessity arrives?

—From Simpson Summons.

Better Church Buildings Program

By Henry Edward Tralle

WE are beginning this month the publication of the prizewinning church-building plans in the CHURCH MANAGEMENT competition.

None of these can be regarded as "models," strictly speaking, for two reasons. In the first place, no two church buildings can be alike if either is right; and it is impossible, therefore, for any church to secure a good church-building result by copying any plans of another church. Every new church building must be unique, in order to fit the lot and take account of the surroundings, and in order properly to house the church's distinctive program of activities.

In the second place, no church building is beyond criticism. Any building, however good, might have been better in some respects.

At best, all that can be claimed for any of the church-building plans shown in our columns is that they point the way to better church building. They are not to be copied, but rather to be studied as suggestive of the way to build in the light of the best thought and practice of our day. They represent sincere efforts to embody accepted principles of planning and designing.

In evaluating these plans, it must be kept in mind also that they were selected "on the basis of symbolism, worship, religious education and social service," in accordance with the initial announcement in connection with the competition. This means that the building selected by the committee as being the best of those presented in its class was chosen because of its all-round usefulness as well as its conformity to certain accepted standards of architectural treatment. A building that was not planned to provide adequately for re-

ligious education and Christian recreation could not have serious consideration, however attractive in design. And, conversely, a building was not acceptable if it was poorly designed, and therefore unattractive in appearance, however usefully planned.

It may be added that the plans of any particular church that was selected, as being the best of those submitted in its class, did not necessarily receive the votes of all the members of the committee on awards. Also, it may be said that some of the selections had more competition than those in other classes. Another thing, the plans of buildings submitted were classified on the basis of cost; and, of course, costs of construction vary widely in different sections of the country.

Because of the large number of plans of buildings costing about \$150,000.00 that were submitted in the competition, a special class was created for these within Class Number 3; and the award was given to Rev. Henry Clay Miller, pastor of the Marion Avenue Baptist Church, Aurora, Illinois. We have in hand the complete data in connection with this project, and therefore make this the first of the series of presentations of winning plans.

The pastor of this church writes as follows: "The building and equipment will cost just about \$150,000.00. The exterior is complete, but the interior is still incomplete. Step by step we are bringing it to completion. In the meantime, we are using the entire building in putting over our program.

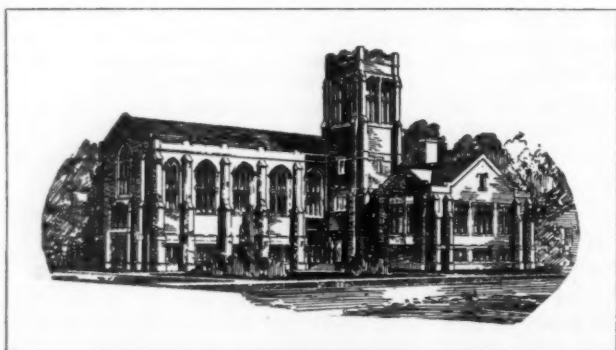
"Our old church burned with almost total loss on March 27, 1924. The strength of our congregation did not justify any-

thing like the amount we are spending in the construction of this church. So we let the contract for the structure without the work in the interior. We were able to finance it and carry it that far. In the work of finishing, I have been able to find generous people outside the congregation who could be interested in doing special things.

"The plan for the first floor shows the large social hall reached from the vestibule in front, with its stage and kitchen in the rear, providing a complete equipment for the social life of the church. Retiring rooms for men and women are found on this floor, also the council room for the Boy Scouts.

"The auditorium will seat 400. An easy stairway leads from the entrance to the vestibule of the auditorium. The plan shows the arrangement of the pews, the broad central aisle, the pulpit, organ console and choir pews. A unique feature in the seating is seen in the miniature pews provided for the children at the front. The communion table stands in the center, while the baptistry is seen as an arch in the paneled wall above it. In the rear are department rooms for the Beginners and the Primary pupils, each provided with a cloak room. The study and a beautiful chapel complete the equipment for this floor.

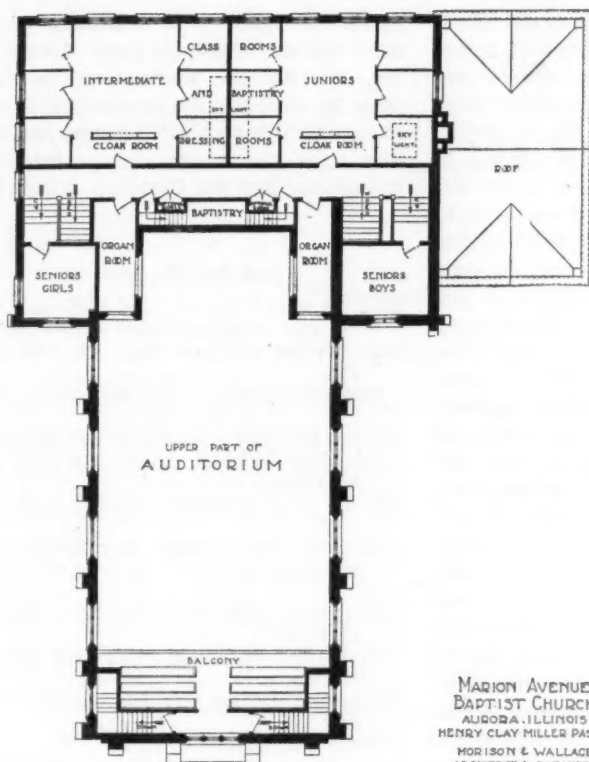
"Three departments of the church school, the Juniors, Intermediates and Seniors, find their quarters on the floor above. In addition to an assembly-room for each department, the Juniors and Intermediates are provided with a separate room for each class. A balcony over the vestibule furnishes added sittings for about 50 people.



View from the corner of Marion Avenue and Lebanon Street showing the Main Entrance to the Auditorium and Social Hall, also the Tower Entrance to the School and Chapel.



The Interior view of the Auditorium, showing the high gothic windows and beamed ceiling paneled with wood. In the distance is seen the Pulpit on the left balanced by the Organ Console on the right, while the Communion Table and Baptistry in the center are flanked by the Pews for the Choir. A section of Organ Pipes appear on either side.



Three departments of the Church School, the Juniors, Intermediates and Seniors find their quarters on this floor. In addition to an Assembly Room, the Juniors and Intermediates are provided with a separate room for each class. A Balcony over the Vestibule furnishes added sittings for about fifty people.

"Our building is of steel and brick, trimmed with Bedford stone. We have a steam heating plant, with Ideal Boiler. We expect to have Deagan tower chimes.

"Our architects were Morison and Wallace, of Chicago. The chairman of our building committee is Grant Lowry, and the secretary is Bessie Hemm."

Model Church Selections

THE complete report of the judges in the Model Church Contest is now available. Below is the list of selections. A description of each of these churches will appear with illustrations in successive issues of *Church Management*.

No. 1. \$50,000.00

First Methodist Episcopal Church, Edmond, Oklahoma

No. 2. \$100,000.00

Rosedale Reformed Church, Laureldale, Pennsylvania

No. 3. \$150,000.00

Marion Avenue Baptist Church, Aurora, Illinois

No. 4. \$200,000.00

First Presbyterian Church, Bloomfield, New Jersey

No. 5. \$300,000.00

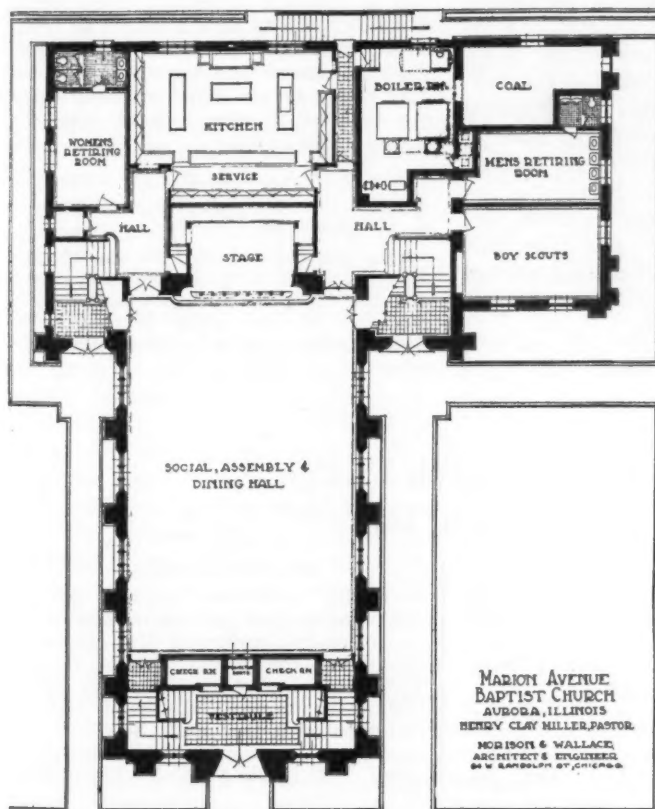
Central Methodist Episcopal Church, Muskegon, Michigan

No. 6. \$400,000.00

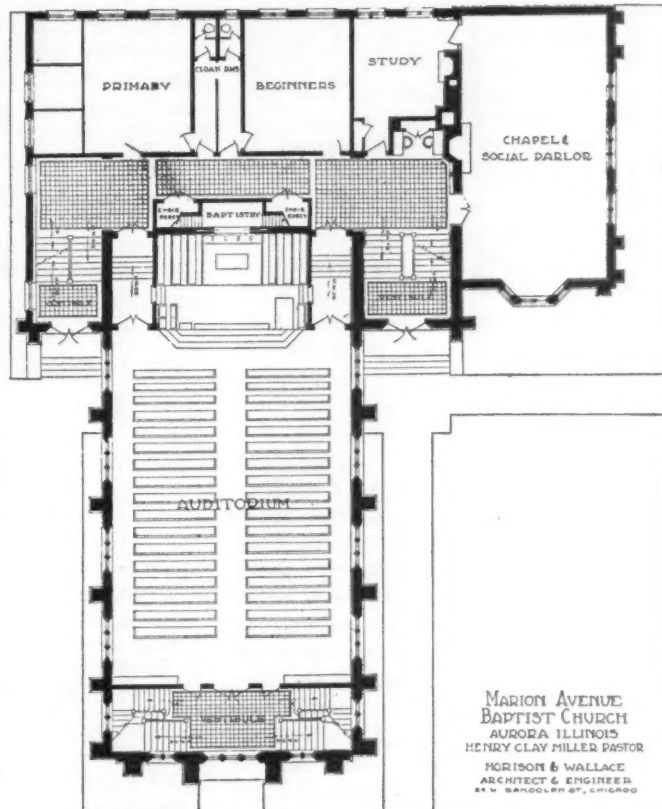
Bream Memorial Presbyterian Church, Charleston, West Virginia

No. 7. More than \$500,000.00

Covenant (Park-Central) Presbyterian Church, Erie, Pa.



The plan for the First Floor shows the large Social Hall reached from the Vestibule in front, with its Stage and Kitchen in the rear, providing a complete equipment for the social life of the Church. Retiring Rooms for men and women are found on this floor, also the Council Room for the Boy Scouts.



An easy stairway leads from the Entrance to the Vestibule of the Auditorium. The plan shows the arrangement of the Pews, the Broad Central Aisle, the Pulpit, Organ Console and Choir Pews. A unique feature in the seating is seen in the miniature pews provided for the children at the front.

Continuing Education For Ministers

(Continued from Page 320)

ideas and to convey skills. Above all, the purpose of Intermitted Education for ministers is to cause them to respect their own occupation. It has as its chief end the magnifying of the ministry itself. Its purpose is to define the work of the humblest pastor, and to awaken reverence and reconsecration and joy in the hearts of the hearers. Only a scholar can interpret the ministry in this way.

If I may further illustrate my point, I will mention worship. American Protestant churches by reason of their lack of anchorage have turned away from religion into a good many other interests; many of them candidly worship no one, but proclaim the nobility of mankind; their ministers stoutly assert that man is of superior importance, and while they do not worship him, they certainly do not worship God, except casually. The churches in the United States need to be taught how to worship,—it is not an easy lesson to teach, but it will be welcome to the most who attend these churches; the hearts of devoted people are hungry for this teaching, and their ministers do not know how to satisfy them. If anything is needed to show the demand for Intermitted Education for ministers while they are still pursuing their occupations, it is the steady rise of interest in worship. Every minister in America ought to go to the school where he can learn how to lead men in the worship of God—for the things men do for the Glory of God are at once the most precious and beautiful, and at the same time the most dangerous adventures of the human spirit.

Many schools would open their doors to pastors, offering the best they have, in order to teach the minister what he needs to know today. In almost every College, or Seminary, or University, there are scholars who have pondered the condition of the churches and wondered what the churches ought to do. Let them open their doors and teach. It is well that this work be of various types, and that it follow no one form. The offerings will inevitably be classified under a few heads:—Social science, religious education, worship, administration, modern thought, will be among the titles of courses offered, as will the best regular teaching of the Seminary or University curriculum. The result will be that the scholar will take his place again as the teacher of the minister, a place which he has lost, to his own shame and to the cheapening of the ministry. The most wide-reaching effect will be in the defining of religion, in the interpreting of the Protestant cause to this great Protestant country.

To ministers and to church officials it should be said that this sort of Intermitted Education has been offered very extensively throughout the United States during the past eighteen years. Beginning at Amherst Agricultural College in Massachusetts, when Kenyon L. Butterfield was President, it has extended to Colleges of Agriculture in 39 of the 48 States of the Union. In most of these the school was maintained for a few years and then for the time discontinued, but at Cornell University, at Ohio State University, at Michigan College of Agriculture, at Indiana College of Agriculture, at Wisconsin State University, at Missouri State University, at the Colleges of Agriculture of Washington State and of the State of California, it is a live proposal looking toward the future. At the State Universities in Ohio and Wisconsin, schools of this sort have been carried on for years, also at Cornell University.

Each of the leading denominations, notably the Presbyterians and Methodists, has contributed to the attendance of their ministers by paying part of their travelling expenses in attending these schools, and the two Communion named have opened short courses of instruction in their own Theological Seminaries.

None of these so-called Summer Schools—for they meet in the summer months—is more than three weeks in length, but, on the other hand, none is less than two weeks in length. Such a period seems necessary to accomplish an effect of an educational sort. All too short a time it is for the scholar to reclaim his place in the mind of the minister. All of these schools offer curricula having elements in common. None of them is denominational in its purpose, and all work for the professional equipment of the minister and his moral consecration to his task. The same purpose governs these short courses, whether held in a State University or in a denominational Seminary.

The whole constitutes an episode in

education which is a beginning of a more flexible, adjustable form of schooling, whereby the minister of religion shall be continuously equipped and re-adjusted to his task. It is a new, and we may hope, permanent alliance between the scholar and the Christian minister.

God, Let Me Give

God, let me be a giver, and not one
Who only takes and takes unceasingly.
God, let me give, so that not just my
own,
But other lives as well, may richer be.

Let me give out whatever I may hold
Of what material things life may be
heaping.
Let me give rainment, shelter, food, or
gold,
If these are, through Thy bounty, in
my keeping.

But greater than such fleeting treasure,
may
I give my faith and hope and cheer-
fulness,
Belief and dreams and joy and laughter
gay
Some lonely soul to bless.

—Mary Carolyn Davies.

A Discretionary Fund

Church of Our Saviour (Protestant Episcopal) of Jenkintown, Pennsylvania, has what is known as the rector's discretionary fund. Special offerings are made from time to time to this fund. It is placed in the hands of the rector who uses the money at his own discretion in relieving suffering. Many times it enables him to send a basket of fruit, buy a luncheon or dinner or in other ways help those who are up against the hard things in life. What minister would not be glad if such a fund could be placed in his hands?

A Continuous Pledge

This pledge card used by the Methodist Episcopal Church, Fayette, Iowa, provides for a continuous pledge, unless changed. By its use it is possible to eliminate many calls in subsequent canvasses of the congregation.

My Church Pledge

Fayette, Iowa

LOCAL EXPENSES

I will contribute weekly, until changed by me, for support of the church the amount indicated by the figure or sum of figures I have checked with the mark X.

2.00	1.00	.75
.50	.25	.20
.15	.10	.05

BENEVOLENCES

I will contribute weekly, until changed by me; for the various benevolent enterprises of the church including the World Service Program, the amount indicated by the figure or sum of figures I have checked with the mark X.

.50	.25	.20	.15	.10	.05
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Name..... Tel. No.....

Address.....

Those Church-School Adults

By W. Edward Raffety

Professor of Religious Education, University of Redlands, Redlands, California

THE greatest challenge of adulthood is its trusteeship of childhood. As a man thinketh in his heart toward childhood, so is he. Back of every child problem everywhere is an adult problem. And not very far back, either. For several years we have been speaking of the boy or the girl problem, the problem of adolescents. And rightly so. But in most cases the real problem is one of more adults directly related to the particular child or youth considered a problem.

More than a score of years ago the writer was a headworker in a social settlement in which there were more than a thousand boys in clubs and classes. At the same time, he was a probation officer in the juvenile court of that great midwest metropolis. In the early days of the juvenile court, it was soon learned that in almost every case adults contributed immediately or remotely to the wrongdoing of the child. Adult and contributory delinquency laws were passed so that the court could run up to the door of the parents, or other vicious adults, and say, You led this child into temptation. You, junk dealer, connived in this child's theft. You, low woman of the red lights, used this boy as a drummer, or this girl as bait. You, depraved man or woman, put hereditary poison into the blood of this child, or you, unscrupulous adult, gave this boy a push into crime, or this girl a twist toward the evil way. You, gambler, you, street loafer and leech, you, liquor vender, you, moral pervert, you shall come to your day of judgment, to answer for your leprous touch upon the soul of youth. And so the juvenile court was given power to deal directly with derelict parents, or other adults, in order to save the child. Only recently in that same city we heard Jane Addams refer to a small lad who drove a truck for the worst gang of bootleggers in the state. He confessed that he was getting enormously rich out of the nefarious business. And the unfortunate thing about it was, he was protected by the police in that particular district. It plainly was a problem of adult outlaws and adult police traitors, who all shared in the profits.

The child labor problem has never been primarily a problem of child-slavery. It is a problem, in all its forms, of avaricious adults. "We must have them," cried the industrial magnate in mill and mine, and elsewhere. "If you take these children from us, you'll ruin

us financially." So money talked in legislative halls, while thousands of helpless children were fed like fodder into the maw of a brutal business world. The high hopes realized before America entered the world conflict were shattered. The god of war, red-handed and red-hearted, broke down the constitutional protection of childhood and turned triumphs into tragedies.

For many years now we have been learning that the twentieth century is the century of the child. We have rejoiced in the fact and have often wondered why we had been so slow of mental and moral sense. When Jesus set a child in the midst, it was in the midst of adults. It was an adult problem he was solving. He practically said to those adult disciples, Go to school to this little child! sit at his feet and learn of him; and thus save your own manhood to all that is lovable and sympathetic and fine. He wanted those adults not only to get the child viewpoint, the child's humility, simplicity, and trustfulness, but to get into their minds the unforgettable fact that whosoever offends one of these little ones puts a non-float sinker on his soul forever.

Too long have some church school adult groups been mutual admiration societies, basking in the social sunshine of each other's brilliancy. Very much like the scores of human-beach-lizards which one sees at any seashore. Sun-absorbers for the sake of their own skins, and their own health. Good enough, if such newness of life and energy be channeled into service for others, the others that are neediest, the childhood and youthhood of our churches and communities. If church school leaders are to help church school adults into the joys of the abundant life of sharing, such leaders must know the physiology and psychology of maturity.

Periods of Adult Life

Psychologists rightly divide childhood into early, middle, and later periods, or, as we call them, in church school nomenclature, beginners, primary, and junior, realizing that certain marked characteristics manifest themselves in the stages of growth and development, and that these varying nature-traits require varied nurture and training. So

with adolescence; we correctly divide it into early, middle, and later periods, knowing full well how much successful teaching, organization, programs of all sorts, depend upon a leadership which understands.

Periods of adult life are not so distinctive, so easily hedged about by calendars. In *Church School Leadership* is found this paragraph:* "Adulthood may be divided into early, middle, and later periods, as were childhood and youthhood. However, there is no particular advantage in so doing. It is usually safer to let adults classify themselves. Almost any nomenclature would be faulty. Terms have relative meaning. The church-school leader of adults realizes the difference in those ages, in interests, distinctions in wealth, degrees of education and training, personality assets or liabilities, varied social positions, business and professional abilities. The physical differences are not so marked as the social and intellectual. The psychology of adult life differs much from that of childhood and adolescence."

In most church-schools the members beyond the young people's division (ages 12-23) divide themselves into classes and groups known by various loosely defined names, such as younger adults, young married folks, men's classes, women's classes, old folks Bible classes, etc. If years were to be checked off, we might fairly accurately think of early adulthood as from twenty-five to about forty, middle life as from forty to sixty, and later from sixty to about seventy. For people physically well preserved and mentally alert, the later period might be said to begin about sixty-five and end around eighty.

The three periods of adult life may be labeled: (1) *vir-escence*, time of manhood and womanhood's greatest strength physically and mentally; (2) *mello-escence*, the fully ripened, fairly vigorous years, and (3) *senescence*, when, with feeble, faltering step, old age wends its way down the westward slope.

Even some octogenarians do their daily dozen with comparative ease, and sometimes make sunset contributions of great worth to the world. My predecessor, Dr. C. R. Blackall, as editor-in-chief of the Sunday school publications of the American Baptist Publication Society, who put in fifty-seven years with that one organization, was going strong in his eighties, and did not lay down his

*P. 191, *Church School Leadership*, by W. Edward Raffety, Pub. by Fleming H. Revell Co., N. Y.

pen until a few weeks before his ninety-third birthday. Dr. W. W. Keen, famous surgeon of Philadelphia, is beyond ninety-four. Dr. Edwin Wilbur Rice, of the American Sunday School Union, nestor of Sunday school editors, is nearing the century-crowning of life. John D. Rockefeller, Sr., Thomas Edison, and other four-scorers are not yet Oslerized or etherized. Longfellow records the following interesting lines:

It is too late! Ah, nothing is too late
Till the tired heart shall cease to palpitate.

Cato learned Greek at eighty, Sophocles
Wrote his grand Oedipus, and Simonides

Bore off the prize of verse from his compeers,

When each had numbered more than
fourscore years.

Chaucer, at Woodstock, with the nightingales,

At sixty wrote the "Canterbury Tales,"
Goethe, at Weimar, toiling to the last,
Completed "Faust," when eighty years
were past.

These indeed are exceptions, but they
show

How far the gulf stream of youth may
flow

Into the arctic regions of our lives
Where little else than life survives.

"Adultraits": Do We Know Them

We know adults by certain traits and types. Psychologists have not yet given us very much help in understanding the psychological basis of the religious education of adults.

Specialists in general adult education are only recently producing any literature in adult educational psychology. The bearing of it all on the work of the

church school is yet in its infancy. The movement, however, for adult education is growing rapidly. People are responding in the larger centers of population in a remarkable way, showing thereby the eagerness and ability to learn. Doubtless, studies among the leaders of this enterprise will be forthcoming to reinforce the meagre contributions so far made by a few who are vitally interested in religious education. A new book, "Adult Education," by E. L. Thorndike, et als., should be read by any who are interested in general education for adults.

"Adultraits," what are they? We venture to suggest, in simple, non-technical terms and without much elaboration, the following:

The ripening of physical powers. Adolescence, the green apple period of growing personality, disappears as maturity brings manhood and womanhood's fulness of fruitage. Grown, we say! Muscles set. Nerve tissues complete. Bones are as big as they ever will be normally. The glamor of the poetic "yet to be" physically, settles down to the prosaic grown up, static, "now is." There is little hope of change except slightly in features, until the hour-glass of early adulthood has run its course. Then will come the stoutening and the stress time of the early forties. And for some people a second sex-danger time somewhat like to early adolescence. Divorce devils loom largest on the horizon of the middle forties. Their origin is chiefly physical. Fortunately for most adults, the fifties find them vigorously facing the gates of largest opportunities. Witness the fact that both recent candidates for the presidency of the United States had just passed the half-way house of life. Majestic manhood at its best goes on

through the sixties and into the mellowing years of the seventies, and beyond, perchance the Christian graces may shed their benevolent and beneficent aromas over the sunset days of life.

The ripening of mental powers. The after-college days, the professional or business years ahead, channel and challenge the mind-stamina to the utmost. The career that calls and grips and consumes in these days puts mental stress and strain on the keenest. This is the picture of the wide awake adult, the one who is heading toward a life of usefulness and power. The mentally lazy loaf along through the thirties, drop into a job, and treadmill out their forties and beyond, with practically no intellectual contributions to their fellowmen. The aggressive professional or business man and woman, the busy housewife and mother, with mind-reaches ever extending,—these are they that register most in the annals of the race. Memory, judgment, reasoning powers, self-control, poise, imagination—all go on from strength to strength with pleasure and profit personally to the individual, and with finest altruistic contributions to the welfare of humankind.

Greater ability to achieve. With increased physical and mental powers, more and wider contacts with the world of affairs, intenser ambitions, more to live for and with, all these and other things put power in the hands of the aspiring, perspiring mature man and woman. It's this great Niagara of power that church school leaders as yet only faintly realize and use.

Increased responsibility. The home-making days are on when maturity comes, with all that such a divine enterprise carries in new responsibilities, comforts, and joys. The new business or profession brings increasing opportunities with burdens not a few. Leadership of the young within and without one's own family is the big responsibility of the middle years of life. Adults may take one or more of the following attitudes toward childhood and youth: (1) **inhibit it**, make it wretched by pietistical meddling, puritanical pestering, and nonsensical nagging; (2) **ignore it**, completely neglect it, lifting not a little finger in its behalf; (3) **indulge it**, giving it the long rope to hang itself, or coddling, shielding, and weakening it into a namby-pamby nothingness; (4) **inspire it** with the glory of hard work, the challenge of difficulties, the zest of life at its best under the dominance of the ideals of Jesus Christ.

Other adult traits briefly mentioned are:

Stability. The adult is apt to be more stable in his ways than fickle childhood or fiery youth, guided as they are by the whim of fancy or uncertain impulse.

(Continued on page 358)

Have a Check for the Church Handy

The Noel Memorial Methodist Church, Shreveport, Louisiana, has found that it pays to have a check ready for the sig-

nature. In a recent Loyalty Campaign for funds the blank check was enclosed in the letter. The name of the church was printed thereon but there was a space for the name of the bank to be written in. The form is given below.

(FILL IN NAME OF YOUR BANK HERE)

SHREVEPORT, LA. _____ 192 _____

PAY TO THE ORDER OF NOEL MEMORIAL METHODIST CHURCH \$ _____

_____ DOLLARS

FOR _____

The Peril of Too Much Pie

By the Author of

"The Peril of Too Much Preaching"

THERE are, to be sure, many reasons for mediocre preaching. There are so many that it would be a sheer waste of stenographic help to try to catalogue them all. But among the well-known many, there is one reason that often escapes attention, and which needs periodically to be hauled forth into the light to be recognized for the nuisance that it is. It is a condition so commonly present with so many of the reverend gentlemen who comprise our clergy, that they, who ought least to do so, have been the very ones to indulge and condone it, instead of dealing with it in the drastic manner that its harmful nature demands. What is this sermonic troublemaker, this foe of good preaching, this false friend in the preacher's household, this uncorrected and menacing nuisance? Here is the culprit, mark him well—too much pie!

Too much pie, we vehemently assert, is a common cause for mediocre preaching. Yes, many sermons are terribly dull, positively stupefying, for no other reason than that the preacher is overfed and underexercised and consequently incapable of sustained high intellectual and spiritual effort. Think it over for a moment. How can any preacher preach well, as well as he should, as well as the times demand, when he indulges in ice cream and cake and sometimes coffee near 11 P. M. on an average of three or four times a week, who is "too busy" (say it with a kind of whine) to work in the garden or to play golf on Monday afternoons? Such a man, in the hey-day of youth, may have preached remarkably well, but holding to the above schedule in these exacting, nerve-testing days, he is bound to lose out. As his paunch expands his energy and initiative will wither. As the flesh increases, the power of the spirit will decrease. Let any one who doubts the writer's assertion look into the matter a bit, and he will find that in the above sad words scarcely half the bitter truth has been told.

Not all good preachers are necessarily athletes or perfect physical specimens. At the same time, a study of the physical properties of these masters of the homiletical art will reveal the fact that

This is mostly old stuff but it is very well said and we think that the author should be commended for bringing it to light. We do not, for a minute, think that all preachers over eat. Young preachers should study the personal habits of those who have assumed big churches and see efforts they make to keep physically fit.

they are uniformly virile men, men of endurance and stamina, men of good health and, most important, of good habits. Watch these men at their work. They are able to study long and hard—they have the strength to do it. They face the exciting and exasperating duties of their work with a calm mind and with good poise and self-control—they have a reserve of strength that enables them to do this. Watch them as they preach. The vibrant vocal tones that thrill us—the clear cut enunciation that makes the message easily heard even in a large auditorium—that spontaneity of thought and that flashing wit that we all admire—these are something more than the skill of oratory acquired in a school—these are primarily the expressions of a healthy mind that is perfectly at home in a healthy body!

By way of contrast, watch Mr. Mediocre Preacher whose other name is Legion. Stuffed full of cake and cream night before last, he napped yesterday afternoon and fought off a dull headache all day. The result was he did not get to think out his sermon as carefully as he should have done. However, he says to himself, he feels well enough today. (Well, he had better feel well enough because today is Sunday and he must preach whether he feels like it or not.) He steps forth to begin the service and to lead in prayer. His voice is a bit husky. The words do not come trippingly upon the tongue. He must force matters a bit. He speeds up. He covers some rather poverty-stricken thoughts with a faster flow of speech that is scarcely intelligible to the audience. The prayer is over. It was a poor one, but he will redeem himself in the sermon. So he says to his conscience. Slowly and deliberately he goes about his task. If he had only prepared himself more carefully! But again he will make an abundance of eloquent words the screen behind which he will hide the deficiency of his preparation. He labors manfully at the task. (Give

him credit for that!) He emphasizes some common-place thoughts that scarcely deserve mention. He struggles hard to develop a good climax. But he never arrives. Breath fails him. The heavy, laboring flesh

holds him back. Beads of perspiration bedeck his furrowed brow. The sermon is a failure. He knows it. But he consoles himself with the thought that perhaps his people do not know. Vain hope. If he could but hear them as they talk about him at the dinner table. "Wasn't the sermon long and dull this morning? What was it about anyhow? Don't you wish we had a new minister?"

Now, the peril of too much pie, revealing itself as it does in mediocre preaching, is so great because a thousand conditions seem to be adding their influence to make an already bad situation worse. Think of the fact that most of a minister's work must be done indoors. With this handicap how shall he escape acquiring the stamina of a first-class hot-house plant? Then, the average minister is busy—he is never through making calls—he never feels that he has done all the reading that he ought to do. How, under these bonds, is he to be the well-informed man that he ought to be, and yet avoid stooped shoulders, flabby cheeks, and a sagging mid-section? Social functions with refreshments—where is there a minister today who does not attend them by the score? But now, if he is to be pleasant to all, how is he to escape that fat-producing ice-cream and that rich, stupefying cake, "the perilous pie," that his own dear ladies insist on forcing down his throat?

Here let the hard truth come forth and let the preacher learn that relentless determination sustained by the wisdom of the serpent and the harmlessness of the dove is the one and only way out. And it can be done. The writer knows personally a preacher—one of the best in the land—who eats three simple meals a day and who will battle to the death rather than indulge in rich foods at strange hours. The writer has seen this preacher fight it out with a dozen ladies from the Aid Society, each one determined to make him eat what he had decided not to eat. He has seen

this preacher come off victorious. Yes, it can be done! And, men of the ministry, in these days of comfortable cushions and over-feeding—it must be done! Great preachers simply cannot be great pie-eaters, neither can they keep crazy hours and be careless of their health. In taking heed unto this stern truth they may have to be firm, and even to offend some. Let them dare to do it. When Sunday comes with its sermons the congregation will be grateful for the stand they have taken even if a few good cooks are not.

In some cities the Y. M. C. A. gives all ministers a full membership without cost or at a reduced rate. What a boon for those whose chances for regular exercise are not good. Let all preachers avail themselves of such an opportunity. Let the name of the preacher be anathema who has this privilege and who fails to use it and who, as a result, grows increasingly flabby in body and in mind!

Let the average minister watch his eating as carefully as the athlete does his. Just as little as an athlete or a singer or an actor can abuse his body and still do good work, so little or less can the minister of the Gospel. If these seek earthly crowns, let him find discipline easy because he seeks the prize of immortal souls. The old circuit-riding, after hours in the open, could perhaps with good grace eat "three pieces of the fried fowl," and top off the same with other delicacies from the countryside. The minister of today who tries to eat in that fashion is undermining his health and his ministry at the same time.

Let the average minister take time to play. Let him take an annual vacation and not a short one either. Let him get back to the farm or to the seashore or climb the mountains. Let him breathe the air of the open and eat the simple food of health. Let him try to win back during care-free vacation days the health that makes hard work easy. In spite of all temptations to spend the summer at hard work, earning money by writing or by lecturing on the Chautauqua platform, let him insist on a vacation worthy of the name. If his congregation cannot see the wisdom of the step let him assert himself boldly and in the name of better health and better sermons, let him take the thing he needs.

Such a health program, religiously carried out, may not make Chrysostoms and Luthers and Wesleys of the tongue-tied and the stuttering. At the same time, it will do something toward removing the blight of mediocrity which doth so easily beset the sermonic efforts of many who feel the mighty urge to preach.

A Program for Religious Education

Roy D. Young, Director of Religious Education, Central Avenue Methodist Episcopal Church, Indianapolis, Indiana,

Department of Religious Education,
CENTRAL AVENUE METHODIST EPISCOPAL
CHURCH

Roy D. Young, Director
Indianapolis, Indiana
1928-29

THE CHURCH SCHOOL

1. A teacher for every class, regular in attendance and careful in preparation.
2. A corps of substitute teachers (not the Teacher-Training Class).
3. A Teacher-Training Class of older pupils, in preparation for teaching.
4. A regular officer in charge of "Personnel", looking for teachers and workers.
5. A regular officer, known as "Absentee Secretary".
6. A budget of income and expenditures, classified by departments.
7. A close "Follow-up" of pupils by the teachers.
8. Monthly conferences of workers ("Worker's Council"), at a supper meeting, for discussion of worth-while subjects; followed by Departmental Conferences.
9. Use of books and other materials in "Home Training" in their special fields, by teachers already in the work.
10. Co-operation with Standard Training Schools.
11. Provision for sending several promising leaders among our Young People, to conferences and training camps.
12. Complete individual records of pupils.
13. Greater mid-week activity by departments.
 - a. Social Life.
 - b. Recreation, Athletics, Hikes, etc.
 - c. Service Projects.
14. An average attendance of 75% of the enrollment.
15. Formation of a "Home Department."
16. Organization of a Daily Vacation Bible School.
17. Adopt the plan of the "Three-Session School" (or "2½ Hour School") for the Church School, up to and including the Junior Department (Possibly Intermediate also).

Under the "Three Session" plan, the Church School begins at 9:30 A. M., as at present. Above the Junior Department, the school closes at the same time as at present. Up through the Junior Department, however, the school continues until 12:00 noon, closing at the same time church does. This period of 2½ hours is divided into three main periods: Study—Worship—Recitation (hence the term "Three-Session School"). This plan allows far more time for religious instruction than at present; it gives time for supervised study of the lesson; as well as for training in worship. It does away with the need of a nursery or Junior Church.

18. Greater cooperation with the Pastor, in getting Church-School members to attend the morning Church Service.

has submitted this program for the year of 1928-29. There are some interesting suggestions in this. Particularly note the recommendations for short camping excursions by automobile truck.

THE EPWORTH LEAGUE

1. A full complement of officers.
2. Regular monthly cabinet meetings.
3. Regular devotional meetings, with leaders selected well in advance of meeting.
4. Regular business and social meetings.
5. Membership roll, with annual financial pledge by members.
6. Support of District, Conference and National work.
7. Epworth League study classes
8. Large delegations to district rallies, and mid-year and summer institutes.

MISCELLANEOUS

1. Active support of Boy Scout troop No. 26, and recruiting it to full 33 active scouts.
 2. Formation of a group of Camp-fire Girls.
 3. Arrangements for a series of "Know Indianapolis Hikes," through interesting industrial and commercial plants of the vicinity.
 4. Arrangements for a series of social hikes and outings.
 5. Basket-ball teams for Intermediate, Senior and Young People's Ages (boys); and a team of girls, if sufficient interest is shown.
 6. Base-ball teams for boys under 14; 15 to 18; and over 18.
 7. Bowling teams for the Young People; for Men, and for Women.
 8. Establishment of a game room, to be open during an afternoon for boys 10 to 14; and an evening, for boys 15 and up.
 9. Recommendation (in accordance with the action of the last General Conference), that the Young People of the church be put in positions of responsibility, both on committees and on the Official Board.
 10. A series of summer camping trips, for both boys and girls (separately).
- A permanent camp, with necessary equipment, is an expensive affair; but with one heavy truck (such as a Reo 1½ or 2-ton truck), and one light truck (such as a Chevrolet), fitted for camping, a large number of boys and girls, as well as Young People, can be taken on very interesting and instructive trips, at little cost. The younger boys and girls can go in trips of a week or ten days; to the steel mills at Gary and to Chicago; to Detroit; to Mammoth Cave; etc.; while the older young people can take trips of one or two days and over holidays. The first cost is far less than a permanent camp; and the up-keep is small, as the groups using the equipment, pay the traveling expenses. An average of \$1.00 to \$1.50 per day covers transportation, "eats" and other expenses.

PURPOSE

If the program outlined above, is merely for the sake of more activity, it is worthless; but if it brings the boys and girls and the young people closer to the Church and Church School; if it paves the way, so that it becomes easier to bring them—as well as their parents—into the Church; and if it helps them to live better lives, by giving them correct standards of "Fair Play" and better friendships—then it has been worth while.

THIS PROGRAM IS BUT A MEANS,
AND NOT AN END IN ITSELF.

CHURCH NIGHT

	4:00 to 6:00	6:00 to 6:50	6:50 to 7:30	7:30 to 8:15
Under 12	Games in Boy Scout room	Supper	Story-Hour and Games	Moving Pictures
12 to 15	Games in gym.	Supper	CLUBS: Stamp, Radio, Photo, Printing, etc.	Moving Pictures
16 to 24	Nothing	Supper	Study-Classes, Dramatics, Teacher Training, etc.	Prayer Meeting
25 and up	Nothing	Supper	Current Events	Prayer Meeting

Winning Men For Christ And The Church

By Rev. James Daniel Kistler

IT is the desire of every Christian worker to win men for Christ and the Church. If it were possible to devise a plan or method that would reach every man in whom we are interested,—we are sure that such means would have been introduced long ago. We do not have any method except such as suggests itself in the records of Scripture. As we study these records we learn that different methods were used to win men, and in no instance was the same plan brought into service and because of this we have many different avenues of approach.

No two men are alike, for every man is different in nature, in disposition, likes and dislikes,—hobbies and interests. The plan that is successful with one man may be a failure with another, and because of this no one plan or method can be used for all men,—no more than we can use one kind of bait to catch all kinds of fish.

As fishermen study and experiment with different methods to catch fish, so must the "Fishers of Men" be on the alert and observe men for the purpose of winning them for Christ. We must KNOW men, and this may require weeks and months to find the proper approach to the man you want to win for Christ, for unless we know our man, there is a possibility that we will drive the man from us instead of drawing him into the Gospel service for Christ and the Church.

The co-operative service of a third and fourth and fifth man proves to be the best approach and provides the opportunity to bring the man into the Christian brotherhood. The "four-cornered brotherhood" is very often more effective than a "one-cornered brotherhood." The record informs us that four men were required to bring the poor crippled brother into the presence of Jesus.

Sometime ago, I was led one Sunday morning to do the unusual thing, and at the close of the message on "Personal Work", asked the question,—*"Is there some one here this morning who is interested in the salvation of another but feels he or she must have help to win that person for Christ and the Church?"*

... At once there was a response, for a very quiet, reserved and unassuming man in the last pew of the Church arose and with trembling voice said,—*"It is a very*

hard matter for me to get up and speak, but since the pastor has given the opportunity, I want to say that I have a burden on my heart, for I am speaking nearly every day to a man for some time, urging him to come to the House of the Lord, but I have not succeeded, but this morning I am impressed that if that brother over there—(naming him) would help me, we might win him, for I understand that Brother S. is an uncle to the man in whom I am interested, and I know he has a high regard for the Christian life of Brother S."—At the close of the service the two men met, and Uncle S. was surprised that another man was interested in his nephew for whom he had been praying. Together they called on the nephew and his wife and arranged for a prayermeeting at the home for a Tuesday evening, and the next night the nephew and his wife came to the altar of prayer and confessed Jesus Christ as their Saviour.

The "one-cornered brotherhood" increased its membership and became a "two-cornered brotherhood" to win the man for Christ. The prayer of the good uncle needed the assistance of another. We believe there are many men and women not in the fold of Christ, who could be won with a co-operative effort on the part of two or three. Jesus sent out his disciples two by two, and the same method, with the love of Christ in the hearts of the winners will surely be effective in 1928. Yes, we need to revive the "Jesus plan" to go after others in pairs, in trios and quartettes, that is a brotherhood or sisterhood that has more than "one corner."

A few years ago, in one of our special services, a woman accepted Jesus Christ and this act displeased the husband very much, so much so, that he became bitter toward the pastor and the Church. Even though the man spoke very unkindly about us because of his prejudices, we were impressed that there was an approach to the man because of his splendid moral qualities. A number of the men of the Bible Class met me, and we decided that, for several weeks, some should speak a kind word to him every day. It was agreed that no one should argue with him. A large number of men in the Bible Class knew him because of his position, and several thought the effort would be useless. They began their

work. Every day the designated man for the day would speak of something of interest in the Church and Bible Class. Another would speak of his fine family. Another would speak of his influence and what it would mean for him to help other poor fellows to secure strength to overcome temptations that would lead to destruction. Well, the sixteenth man succeeded in bringing the man to Church, and the next Sunday to the Bible Class, and in a few weeks our friend stepped out courageously on the Lord's side and was faithful to the day of death.—It would have been useless for the pastor to try and speak to that man before the contacts were established because certain prejudices as a result of traditions and imaginations had to be removed. When the contacts were made it was not a difficult matter.

In our present contest in our Men's Bible Class,—when the names of men are reported to me,—I urge the man who informs me, to make known that it would be a pleasure for him to send the Pastor to visit him, or I may write a few lines, stating very frankly, that his friend, Mr. A., had requested me to call on him, and that I would be very glad to call on him in the near future,—the week of, (giving the date), and in every instance I received a very courteous and cordial reception. In my first visit, I try to study the situation, and learn whether he knows anyone in the Church,—or it may be that he may know some one in the same block, or a block or two away from his home, and if that is the case, try and have that person responsible for winning him. The interest of others in prospects has an additional value to help conserve such for Christ and the Church.

In all our efforts to win others for Christ,—we must have a real love, a real concern in our hearts for the salvation of others. When we experience the love of Christ in our hearts, we become unselfish and have a desire that others shall experience the love of Christ in their hearts. We cannot be formal or proceed along the lines of a "matter-of-fact way", for men soon discover this and our efforts are fruitless,—but when we approach men with the unselfish love of Christ in our hearts,—it becomes contagious, and they experience a "burning" within their own hearts.

Winning men for Christ and the Church is the greatest business on earth. It will give you real joy and satisfaction. It is the business that will give you a real thrill. It is the great work that will help you to "get the real kick" out of life.

Probably most of the difficulties of trying to live the Christian life arise from attempting to half live it.—*Henry Drummond.*

Building the Builder

(Continued from Page 326)

tive years. Manufactured eloquence is declamation, and declamation is not eloquence at all. It is a wooden imitation of celestial fire, and is a great weariness. A beautiful style, so beautiful that the rustling of the verbal finery drowns the music of the thought, is also a burden. When all the sentences roll out after the fashion of those of Macaulay or of Burke, men sigh for relief. The best pulpit style is the style that is not seen. Blessed is the preacher who succeeds in beating his style down into invisibility. Voice and language ought to be like the atmosphere, life-supporting but invisible. Illustrations are also a nuisance, unless they grow up naturally like flowers along the path which the sermon takes. Expert illustrators grow irksome after the second year. Quotations are also gewgaws which entertain for a season, and then lose their charm. They never impress any but the unlettered, for all men who are acquainted with the world of books know where and how to get them. Stringing quotations is like stringing beads, it requires no intellect, and is hardly serious business for a full-grown man. It is only when the words of other men force themselves by sheer strength of undeniable superiority into the company of your sentences, and bend themselves whole-heartedly to the task of carrying on your thought, that they can be considered other than impertinent and mischievous interlopers. As for ideas, a preacher can have too many of them. Great thoughts are oppressive if too abundant. It is not thoughts but thought that a congregation wants, and you cannot have thought without a thinker. The ideal preacher is not a retailer of beautiful thoughts, but a man who can bring to the discussion of every moral and spiritual question the illumination of a sane and discriminating mind. Learning is also out of place in the pulpit. Learned sermons are the easiest of all to write, and the most fatiguing to those who hear them. Any one can write a learned sermon who is alone with an encyclopedia for half a dozen hours. Many a church has had its life crushed out by the learning of its pastor. All these things—voice, gesture, rhetoric, illustrations, quotations, ideas, learning—have a certain value, but they are at best superficialities, and all of them, unless backed up by something better, soon grow thin and tame. After a little time artificial elocution becomes unbearable, rhetorical display unendurable, excessive illustration insufferable, the exploitation of novel or abstract ideas intolerable. Nothing wears but manhood. To remain ten or twenty years in the same parish, a preacher must be very simple and very true.

A Church Guest-Book

By Frank Fitt

THE Highland Park Presbyterian Church is fortunate in having a narthex or large foyer into which its two main entrances lead. This narthex is separated from the main auditorium by glass walls and offers a very suitable space for the ushers to greet those who enter, and for the entire congregation to gather in informal fellowship after service.

A year ago a guest-book was placed upon the narthex table and the Sunday calendar carried an invitation to all newcomers to sign. Frequent mention of this was made from the pulpit. The pastor of the church had been in service ten years when this was done and out of his previous experience estimated that between 25 and 50 names would be secured annually. The church is small in size and is in a suburban district and the transient group appeared to be at a minimum. His opinion was shared by the officers of the church. All of them were in for a surprise at the end of the first year of the guest-book.

336 people signed that guest-book on 51 out of the first 52 Sundays. 213 of those signing were non-residents. 28 States were represented; Illinois 87, Iowa 13, Michigan 2, New York 9, Minnesota, Missouri, Wisconsin 8, California 7, Ohio 6, Indiana, New Jersey 3, Georgia, Kentucky, Oregon, Pennsylvania, South Dakota, Virginia, Washington 2, Alabama, Colorado, Connecticut, Massachusetts, Nebraska, New Hampshire, Oklahoma, South Carolina, Texas, West Virginia 1. The District of Columbia had 2 signatures and Alaska 1. Foreign countries were represented as follows: Canada 6, France 4, Scotland 3, Sweden, Mexico 2,

Brazil, China, England, India, Persia, Spain 1.

123 of those signing were residents of the community. The pastor of the church called upon all of them in their homes within two weeks after their attendance. 24 of these, approximately one-fifth of the total, have united with the church within the year.

The first year's service of the guest-book has proved a revelation to the pastor and officers of the church. They had always supposed that a very small number of transients or new people attended. There is no way of estimating how many newcomers did not accept the invitation to sign the book. But there is positive proof now that throughout the year, spring, summer, fall and winter, an average of between 6 and 7 people are at the morning service for the first time. About one third of these live in the community and some of them desire to unite with our fellowship. About two-thirds come from all over the United States and the various countries of the world.

One great effect of a study of this guest-book, when given publicity, among the membership, has been to educate the people to their responsibility to the stranger within the gates. Furthermore, it gives direction and purpose to all who meet these strangers. They can invite them to sign the book and tell them what it means in the work and interest of the church.

Out of this local experience, we can recommend that all churches not using such a guest-book start one as soon as possible. The report of the first year will provide a great surprise.

Goodness never grows stale. Love never becomes monotonous. An industrious man in good health with disciplined powers, whose life is hid with Christ in God, can speak year after year to the same people with the dew of the morning always on his message. Preaching is primarily a matter of manhood. The sermon depends on the mass of the man. His character must be massive, or he cannot do the work. One sometimes hears an expression which tells much. "He is not a big enough man for the place." Is he not educated? Yes. Is he not clever? Very. Bright? Exceedingly. Brilliant? Often. And yet not big enough for the place! The world makes a distinction between a man and his gifts. The Church of God must

have the man. The variety and nature of his talents come up for consideration later. A sermon is not a manufactured product, but a spiritual creation. It is not a machine which a man can construct in his sermon shop, and set it running in the pulpit like the electric toys which one sees sometimes on the corner of the city street. A sermon is an exhalation, a spiritual vapor emerging from the oceanic depths of the preacher's soul. It is an emanation, an efflux, an effluence flowing from an interior fountain hidden in the depths of personality. It is an efflorescence, an outflowing of beautiful things whose home is in the blood. It is a perfume from spiritual roses blossoming in the garden of the heart.

(To be Concluded in March)

Charles Dickens' "A Tale Of Two Cities"

The Truth About Oppression, Revolution, Sacrifice And Greatness

By Paul F. Boller

THERE are two facts about Dickens which account for "A Tale of Two Cities" as well as for his other novels. One is his sympathy for people. He sympathized with people and particularly with the poor, downtrodden and oppressed. The other fact about Dickens is his keen observation of people. He saw in people what the ordinary observer would overlook. He was interested in discovering what they were thinking, saying, doing, and in knowing how they were behaving and what they were like. Out of his sympathy for people came his message. Out of his keen observation of them came his characters. The message of "A Tale of Two Cities" grew out of the struggle of the aristocrats and the common men of the eighteenth century and what resulted from it all. The characters present a fascinating study in human life and character.

The Message

Dickens is contending in this novel that if a certain state of affairs is sown in society, a certain kind of harvest is going to be reaped from it. What seeds were being sown in French society in the years before the revolution?

The Seeds That Were Sown

Oppression. The author illustrates this from Dr. Manette's prison diary wherein the latter relates the story of the rape and murder perpetrated on a peasant family by the Evrémonde aristocrats. A dying boy, a victim of brutal oppression, says to the doctor who has been summoned to attend him: "Doctor, they are very proud, these nobles; but we common dogs are proud too, sometimes. They plunder us, outrage us, beat us, kill us; but we have a little pride left, sometimes."

Neglect. "The mill," says Dickens, "which had worked them down, was the mill that grinds young people old; the children had ancient faces, and ploughed into every furrow of age and coming up afresh, was the sign Hunger. It was prevalent everywhere."

Tyranny and Inhumanity. The carriage of Monseigneur dashes through the streets of Paris recklessly, rides over and kills a little child. "It is extraordinary to me," says Monseigneur to the

"A Tale of Two Cities" is usually considered by critics to be Dickens' best novel. Structurally it is more perfect; its plot is better constructed; its characters are more life-like and better drawn than any of his other novels. There are also fewer digressions in subject matter and fewer of the "character oddities" for which Dickens is famous. In this article an attempt is made to suggest the deeper meaning of the characters of this novel of Paris and London, and to indicate its great message for our time.

gathering crowd, "that you people cannot take care of yourselves, and your children." Contemptuously he throws a gold coin to one of them. Afterwards, when the man whose child has been killed murders Monseigneur and is hung for his deed, his body is left hanging over the well of the village poisoning the water.

Repression. This is voiced by the Marquis when he says to Charles Darnay: "Repression is the only lasting philosophy. The dark deference of fear and slavery, my friend, will keep the dogs obedient to the whip, as long as this roof shuts out the sky."

The Harvest That Was Reaped

What was reaped from these seeds that had been sown through the years? The answer is French Revolution. The people have burst their shackles and the mob rules Paris. An awful harvest of vengeance, hate, anarchy, together with its Reign of Terror and Guillotine, is reaped. The horror of the revolution is vividly depicted by Dickens in the execution of old Foulon "who told the famished people that they might eat grass." He is beaten by the mob and then hung with a bunch of grass tied upon his back. His description of the Carmagnole dance of the infuriated people serves also to typify the awfulness of the revolution. The Guillotine, that frightful minister of death, is set up, and the author says: "It superseded the Cross."

Seedtime and Harvest in Any Age

And this—adds Dickens—will happen in any age. "There could have been no

such Revolution," he says, "if all laws, forms, and ceremonies, had not first been so monstrously abused, that the suicidal vengeance of the Revolution was to scatter them all to the winds." And again, he says: "Crush humanity out of shape once more, under similar hammers, and it will twist itself into the same tortured forms. Sow the same seed of rapacious license and oppression over again, and it will surely yield the same fruit according to its kind." In other words, after Louis XVI comes Robespierre; after the Czar, Lenine; after despotism, revolution. Dickens does not minimize the awful depths into which the people have sunk, but, at the same time, he insists that the cause is sufficient to explain, if not to justify it.

Is There a Better Way?

May we not find better seeds to sow and reap in society? Is it not reasonable to assert that if we sow arbitration, sympathy, co-operation, opportunity and education for all, we will reap understanding, equality, fellowship, service, social welfare, progress and the divine order? When we take this better way we set up the Cross and make the Guillotine impossible. Such is the message of "A Tale of Two Cities."

What the Characters Mean

Dr. Manette: *Recalled To Life.* Dr. Manette is not only recalled to life from his awful solitary imprisonment of eighteen years in the Bastille, but, through the love, sympathy and ministry of his daughter, Lucy, he is lifted from the mental and moral depths into which he has sunk. We admire this man who, in spite of his hideous suffering from the Evrémonde persecutions, is great enough to forgive his persecutor's son and to labor ceaselessly for his deliverance from the Guillotine.

Mr. Lorry: *Man of Business and Man of Sentiment.* Mr. Lorry serves the interests of his firm, Tellson's Bank, with unswerving loyalty and unselfishness. He is a good business man but has "a pair of moist bright eyes." He can never quite succeed in hiding his great heart behind his business like appearance. He devotes himself wholeheartedly to the welfare of the Manettes. He claims to be no more than a man of business but

Lucy Manette: *As good as beautiful.* There is something appealing in the loving way she devotes herself to the restoration of her father's lost faculties. When his seizures come upon him, she is accustomed to walk up and down with him in the long hours of the night. There is something appealing, also, in her devotion to her husband when he is in prison. Every day, at a certain hour, she stands outside the prison door, in which he is confined, because there is a slight possibility that he may catch a glimpse of her. She is never able to see him and he may not be able to see her for weeks at a time but she is there unflinchingly.

Miss Pross: *Single-hearted devotedness.* Dickens describes her as "one of those unselfish creatures found only among women who will for pure love and admiration bind themselves willing slaves to youth."

Charles Darney: *A nobleman and a noble man.* He is an aristocrat by birth but also a real man. The two did not always go together in the days preceding the revolution. He renounces the heritage of tyranny and oppression that came to him from his father and his father's family. His sympathies are with the people who have suffered so deeply. He hopes that he may be able to help them. The thought in his mind as he prepares to visit Paris is "to do something to stay bloodshed, and assert the claims of mercy and humanity." When his servant in Paris is in trouble and appeals to him for help, he responds at once with little regard to his own safety.

Mr. Stryver: *Bully and Bluff.* Mr. Stryver says that if he had his way he would sweep the discontented people right off the earth! Sidney Carton, his law associate, goes over the law materials at night and after he has properly arranged them, Mr. Stryver takes them into court the next day, wins the case and gets all the credit.

Jerry: *A Dickens' Caricature.* He calls himself an "honest tradesman." But what is his honest trade? He robs the coffins of the dead at night! He has one affliction in a wife who persists in praying for him. He fears that her prayers may interfere with his business! Jerry reforms later and proves to be quite a respectable and likable fellow.

Madame Defarge: *Vengeance personified.* She is one of the fearful female creations of literature. In result of the oppression and inhumanity of the nobles, her whole family had been wiped out. She personifies all the worst of what the revolution reaped. In time even her wicked husband thinks she is carrying things too far. But she says: "Tell Wind and Fire where to stop, but don't tell me." Says Dickens: "She was absolutely without pity."

Sidney Carton: *Redeemed by sacrifice.* He is Dickens' most wonderful production of character. "A Tale of Two Cities" is an immortal work because of this man if for no other reason. He is a drunken and dissipated fellow, slovenly in appearance, reckless in demeanor and a victim of drink. Dickens speaks of him as a "man of good abilities and good emotions, incapable of their directed exercise, incapable of his own help and his own happiness, sensible of the blight on him, and resigning himself to let it eat him away." He loves Lucy Manette with spiritual devotion. When she urges him to reform he tells her that it is too late. "It is too late for that. I shall never be better than I am. I shall sink lower and be worse." But he makes her a promise: "For you, and for any dear to you, I would do anything. If my career were of that better kind that there was any opportunity or capacity of sacrifice in it, I would embrace any sacrifice for you and those dear to you,—think now and then that there is a man who would give his life to keep a life you love beside you!"

When Charles Darney is in prison in Paris, Sidney Carton appears among the friends who are there to save the former from the Guillotine. "There was a braced purpose in the arm and a kind of inspiration in the eyes; which not only contradicted his light manner but changed and raised the man." Sidney Carton has resolved to save Darney who has married Lucy, and die himself in his friend's stead. On the night before the execution, as he walks through the streets of Paris, these words keep ringing in his ears, "I am the resurrection and the life saith the Lord; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me, shall never die." An hour before the execution he succeeds in getting into Darney's cell. He drugs him, changes clothing with him, and has him carried out in his stead. The guards are deceived by the resemblance in the appearance of the two. Soon after he is led from his cell and carried in a rude cart to the place of execution. He ascends the scaffold, takes his place and nobly meets his end. "They said of him, about the city that night, that it was the peaceablest man's face ever beheld there. Many added that he looked sublime and prophetic." The author says that if he could have spoken before he died he would have said: "It is a far, far better thing that I do, than I have ever done; it is a far, far better rest that I go to, than I have ever known." Thus Sidney Carton, self-wrecked slave to bad habit, by one act of love becomes a self-sacrificing Saviour.

The characters of "A Tale of Two Cities" exemplify the truth that sacrifice is the heart of true heroism. The de-

gree of greatness in any individual is the degree of his capacity for self-sacrifice. The characters in the story who appeal to us are those whose lives are moved by the spirit of loving devotion for others: Dr. Manette, Mr. Lorry, Lucy, Miss Pross, Charles Darney and Sidney Carton. The degree of appeal made by these characters is the degree to which they are capable of making sacrifices. It is that which makes Sidney Carton rise above the others, even above the man he resembles in personal appearance, Charles Darney. Sidney Carton, dissipated and profligate, rises above Charles Darney, sober and courageous, because of his sublime sacrifice.

"Greater love hath no man than this, that a man lay down his life for his friends"—such is the text of "A Tale of Two Cities."

Old Folks' Day

James Chapman, pastor of the Woodmere Methodist Episcopal Church of Detroit has for five seasons had an annual Old Folks' Day in connection with his church. The one for this season was held on Sunday, October 28th. A special invitation went to all those sixty-five years and over in the parish to attend the service of morning worship. Automobiles were provided for all who could come. A special service of music and an appropriate sermon were provided. Following the service, The King's Daughters of the church had the old folks as their guests at a chicken dinner. Thirty-five were present for the service and dinner this last season. It appeals to us as a splendid way to cheer the aged and to keep the church contact with them.

IN MEMORIAM

George H. Morrison, D.D.

The lustre of God's love in this is all
Unlustered. Chill and sudden, like a
wind
On the heath of godless solitudes, the
call
Has come, as from a Fate senseless and
blind!

Thus sorrow cries. But could he speak
today
With us, in that most grave and vi-
brant voice
That tuned his message to a roundelay
Of love divine, our hearts might well
rejoice.

For he might say, "Tis well to wend
away
At flood-tide to the sunrise. God
knows best

When to attire us with the woven vest
Of glory in His angels' bright array!"
Content we turn, lighted upon our road
By thee, as by an afterglow of God.

A. Boyd Scott.

The habit of using ardent spirits by men in office has occasioned more injury to the public, and more trouble to me, than all other causes. Were I to commence my administration again, the first question I would ask respecting a candidate for office would be, Does he use ardent spirits?—Thomas Jefferson.

Mystic Moods

A Sermon By The Late Cornelius Woelfkin

Vanity of vanities . . . vanity of vanities, all is vanity.

—Ecclesiastes 1: 2.

For we are strangers before thee, and sojourners, as all our fathers were: our days on the earth are as a shadow, and

there is no abiding.—1 Chronicles 29:15.

THE motions of the soul are extremely subtle. Most of our outward actions are born of moods. The logical faculty plays a relatively small part among the many activities that make up human life. It is mainly when we are trying to find the academic value of things that we allow reason to occupy the centre of the stage. In the practical affairs of the daily life action cannot always wait upon reason. It comes forth spontaneously from the existing temper of the mind. This temper of soul is the composite of emotions and conditions that lie behind the present moment, and generate a mood, which becomes the birthplace of our outward actions.

Our moods have also a religious value. Religion is never the same in two individuals. It takes on the colouring of temperament. It is phlegmatic or mercurial, clear or mystical, according to disposition. Hence our spiritual strength is by no means dependent on the logical faculty. All life does not flow through the reason. Our emotions and moods are quite independent of logical processes. The function of reason is to rationalize our assets of personality, and make them available for life. But we can more easily allow our moods action, independent of logical and academic analysis, than we can afford to allow reason to tyrannize over the functions of faith and feeling. Let Reason sit a king, instead of standing a serving courtier, and "Enterprises of great pith and moment, with this respect, their currents turn awry, and lose the name of action."

If moods are so determining in our daily life, it becomes worth while inquiring concerning their nature and value with reference to our religious experience. It makes all the difference whether the mood is pessimistic or optimistic. I wish to illustrate this thought by bringing into emphasis two verdicts of life. Each verdict wears the colour of its mood. These moods are expressed in words attributed to David, the psalmist of Israel, and his son Solomon,

We have selected this sermon from a memorial volume recently published by Doubleday, Doran and Company, entitled, "Religion." Dr. Woelfkin was a peer of a generation of fast passing preachers, and this one in particular seems to have a message for preachers. We are indebted to the editor, Robert A. Ashworth, and the publisher for permission to reproduce the sermon.

the sage of his people. "Vanity of vanities . . . vanity of vanities: all is vanity," writes Solomon; while David, out of the same environment, writes: "We are strangers and pilgrims before thee, as all our fathers were."

The book of Ecclesiastes is not the golden dream of youth. It is the sad, wearisome reflection of one who has tried out the many allurements of time, and discovered that the objects he so feverishly pursued are in the main so many mirages which decoy men to disappointment. The writer has followed several trails, but they all come out at the same end. He gave himself to the pastimes of mirth, pleasure, and revelry; but these left him with sharpened appetite and jaded capacities to gratify them. He grappled mentally with the mysteries of nature, life, and human society; but here the horizons ever expanded and the mysteries led into unfathomable mazes of the unknown and unknowable. He then tried the absorptions of work, and gave himself to labouring at improvements. These he found but accented the temporal quality of all human effort. He tried all the clues to discover "what was good for the sons of men, that they should do under the heaven all the days of their life." He finally stepped out of the active procession and gazed upon the passing generations, and saw them monotonously repeat the comedies and tragedies of life again and again. He noted that the sage and the fool ran side by side until they both fell over the brink of death into a common forgetfulness. The rich and the poor, wise and illiterate, princes and beggars, masters and slaves, all jostled one another in the procession, and yet all fell into the same grave. He saw the continuous changes of integration, disintegration, and reintegration, and he wrote his verdict: "Vanity of vanities and vexation of spirit: all is vanity." This book is "The masterpiece of the night . . . the textbook of suicides."

We do not like this pessimistic shadow to haunt our lives. It strikes a minor key, and we feel that it were better to ignore it as we follow the lead of our

desires, and not allow it to embitter our days. On the other hand, we know it was no fool who unthinkingly blurted out these words. We are more than half convinced that a sad truth lies at their heart. This author

was a philosopher and carefully kept a diary. He wrote with serious reflection. And many wise, observing men have echoed his sentiment in their estimate of human life. If we should stand a little while on the outside of things, witness the procession of life as it goes by, and listen to its babel of voices and confusion, this judgment of human ambition would not seem so foolish. There is a man who centres his energy upon the accumulation of wealth. All he gets out of it is worry, weariness. A monument in the cemetery records his name, while his heirs dissipate his gains, and a thousand others strive for possession. Yonder is a man who strives for honourable, noble reputation. But it only becomes a memory, or some scion of the family may drag its honour through the mire of vice. Here is a scholar, zealous to contribute something to the world's store of wisdom. Anon a mere tyro appears, reopens the question, and reverses the decisions. The reformer aims to build a house for the centuries. The next generation esteems his work but lath and plaster. Verily it seems like "vanity of vanities" to live and die. The biographies of some of the world's most serious thinkers and students give this note somewhere. Philosophers and scientists fall into despair, contemplating the unending tragic struggle of life. If life is confined to that which is experienced within the realm of present observation, the sober thinker must ever be a pessimist, and the cackling fool, who makes life a jest, has the best of the game.

Then why should this mood have place in the experience of man? It must have some serious and serviceable intent. It is designed to be the background of life upon which are to be painted the fairer colours of life's eternal potencies. If it is made the whole picture, it is like one of those scenes which artists sometimes paint, composed only of a dark, threatening sky above an angry stormy sea. Properly interpreted, this mood itself is prophetic. Why cannot man accept life as do the lower forms of life? The denizens of forest and sea are not

(Continued on Page 343)

The Editorial Page

Keeping Ahead of the Game

"Spend your mornings in study.

"Keep the afternoons for pastoral calling.

"Preach on Sunday."

Thus the duties of the minister were defined fifty years ago. But today the busy minister throws back this challenge: "Try to do it."

For each of these duties must be qualified by present-day complex life. He will spend his mornings in the study, if he gets the chance. He will call in the parish whenever he can find folks at home. He will preach on Sunday and do many other things on the same day. And outside of these obligations there are dozens of other activities sapping his strength and his time. In such a situation it is the easiest thing in the world for the minister to become a community busybody, running errands for everybody and pleasing very few.

It is a situation which calls for some careful thinking and some deliberate action, if he is going to keep ahead of the game and keep his ministry first. He must learn to "buffet his body" and keep in condition for life. And he must constantly remember that, first of all, above every thing else, he is to be a minister of Jesus Christ.

Keeping physically fit is one of the obligations. Faith is apt to grow dim when fatigue overtakes the body. He changes under such a condition from a prophet to a critic. A golf-bag is a good physician. A little common sense in diet will help. There are radio exercises for the rising hour now available in most parts of the country.

But a spiritual adjustment to the situation is just as necessary. Times are changing. To change to meet the situation, it may be necessary to overthrow ministerial precedents. The writer believes in the study hours. But he believes that the principle of study for six mornings of the week may become a fetish which will work more harm than good.

It is possible for the minister to speed up his study, just as production is speeded up in a factory. Good hard discipline will enable one to read twice as fast and absorb twice as rapidly. A man trained in the methods of reading and study ought to be able to read much more rapidly than a college youth of twenty. Then he can train himself to read discriminately. Just because you start a book is no reason why for the matter of discipline it must be finished. Perhaps the growth of intelligence decrees that it will be laid aside and something better picked up.

Dr. Jefferson says:

"Every pastor who desires to make his pastorate long, must, as rapidly as possible, cut down the hours devoted to sermon writing, in order that he may have more abundant opportunity to work upon himself. He should aim so to discipline his

powers that by and by he shall be able to write a sermon in a single morning."

But, perhaps even more important than this, is the discipline of personality which enables him to decide what engagements he can accept and which ones ought to be declined. Looking at it from the editorial desk, I really believe that the idea that many ministers have that they must rush here and there to make speeches is harmful. There is a limit to the amount of this work that any minister can be expected to do. A clergyman ought to feel no pains of conscience in turning down many requests on the ground that he is busy with his own tasks. It is quite a job to run a church nowadays. The average man is not going to have energy left to run the whole town in addition.

One of the most kindly hearted ministers I know has wrecked his life by his inability to discipline his time. He wanted to help everybody. His car was at the disposal of the congregation. Soon he was carrying women to their clubs. He gave talks at all kinds of meetings and was a good fellow in lodge and club. But his sermons kept growing thinner. The collections fell off. And the time came when his church decided they needed a better preacher and administrator. The man is without a job now. He is searching hard for a church. And the tragedy of the whole thing is that it could have been avoided if he had made it plain that he had been called to be a preacher of the Gospel and not merely a good fellow.

Free Speeches

THE constitution is for free speech. But it is silent about free speeches. And I think that some of the rest of us have been silent too long on the same subject. The situation in local churches today is more than a matter of humor. It is becoming more and more serious.

A men's club wants to change its program or the women's society wants to make its program more dynamic. It appoints a program committee which starts out to secure free speeches. Prominent men and women in the congregation are the first victims. Then the neighboring pastors are called in. Local judges must serve their term. School masters will have a message. The local newspaper editor always has something to say.

After one class has demonstrated its possibilities others are quick to follow. Adult classes, too busy to study and think, seek to build themselves by free speeches. It is hard to tell whether our classes are educational bodies or forums for public expression.

I admit that this is written after a week in which the editor has given six free speeches. Or better to say that he gave one free speech six times. But it is not a plea for the speaker. It is written in defense of spiritual progress. Let the

**"Come on, kids —
the bell's ringing!"**



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speakers rave on. They get a thrill out of it. Most of them would rather give a free speech than be made to listen to one. In this respect they may be more wise than eloquent.

But the reaction upon the group is bad.

First, the worst disease which afflicts the adult group today is spiritual indigestion. It has listened and listened. It has received and received. But it has given out nothing. It is much easier to listen to a speaker than to think for one's self. It is easier to be a listening group than to put on a worth while social or intellectual program.

And secondly, there is no logical reason why a class should think it can get worth while ad-

dresses without cost any more than it can get worth-while printing. "Just enough to pay the printer, not enough to pay the speaker," is the final financial accounting of many gatherings.

Free speeches have nearly killed one good profession—that of the Chautauqua lecturer. The country is the loser by its decease. The demand encroaches upon the time and good will of many professional men who are too courteous to decline invitations. The practice pauperizes the intelligence of the adult groups. It supports the adage which is altogether too true that "talk is cheap." It leads lay leaders to the conviction that their job is done when they get a speaker.

Taking it altogether we are against free speeches. But we are for free speech.

As the World Goes By— Church Administration in Summer Schools

Local church administration is one subject which is admirably adapted for short term instruction where ministers are continuing their education. Such a study presupposes an attendance of men who have been long enough in the parish to understand its problems and to offer some contribution toward their solution. In such a group it ceases to be an academic study and becomes a discussion of life itself.

Mr. Cashman's success in the Chicago Theological Seminary summer course, in his courses in Business Administration in the Church, is a good indication of the demand for such work. The editor of *Church Management* has already been engaged to lecture on the subject at the Auburn Theological Seminary in the summer course of 1929. We think that the demands from the men who will attend such conferences will make it wise for most seminaries and colleges which offer summer courses for ministers to provide an opportunity for an adequate presentation and discussion of the perplexing problems of parish leadership.

Church Management will be glad to keep its readers informed as to the availability of such courses for the coming summer.

Who Reads Sermons

The announcement that Harcourt, Brace and Company are discontinuing the series of "Best Sermons" edited by Joseph Fort Newton strikes us as mighty good confirmation of the theory that even preachers don't like to read sermons. The editor has a hobby of trying to trace sales on books. A rather casual study of the sales on collected volumes of sermons is interesting.

The editor of *The Reformed Church Pulpit* has told me that the only way it could be distributed was by having the ministers represented in the volume place it on sale in their churches. From the Cokesbury Press comes the information that the *Southern Methodist Pulpit* was not an overwhelming success. And we are suspicious that the *American Lutheran Pulpit* recently published will be put across, if it gets across at all, by resorting to unusual sales media.

All of these volumes represent a very high grade of preaching. If preachers will not read sermons, who will? Laymen have to listen to them. They can't be expected to read others as well. Maybe it just isn't right. Perhaps sermons are to be heard but not read.

DEACON JONES' COLUMN

THE DEACON OBSERVES

That nearly four million children in fourteen thousand schools deposited \$26,000,000 in school savings banks during the last year. The interest paid was nearly a million dollars. A great and good movement in its teaching, also, deserving every encouragement by adults.

That the radio is fast becoming one of the great educational institutions of the country. Nearly ten million families own radios and it is estimated that nearly forty millions of people listen in.

That it has now been definitely determined what caused the defeat of Al. Smith: Rum, Romanism and Rădio.

That it is his sincere desire that every Christian man who reads this may, before another year rolls around, bring at least one soul to the foot of the cross.

That it is his private opinion that this country will witness for the next eight years the greatest degree of prosperity it has ever known.

That the call now is for preachers who can preach. Neither a social gospel, an administrative, or an executive gospel, as manifested by the tendency of the last few years, is proving the saving feature to hungry souls. Evangelism, and then more evangelism.

That seven thousand boys and girls in Ohio took part this year in the peace declamation contest fostered by the Ohio Council of Churches. They addressed audiences aggregating nearly 200,000.

That Des Moines University, the fundamentalist institution of the Baptist Convention, has conferred the degree of LL. D. on President James M. Gray of the Moody Bible Institute.

That the United States Bureau of Education announces that more than one hundred foundations and agencies now have funds available amounting to \$4,000,000, to be loaned annually to students in 282 colleges and universities for the purpose of completing their education.

That the last election gave the Pope, cardinals and advisers a test of strength and American sentiment. They now know how to plan for the next generation as regards political preference; by that time it is hoped that Church unity may be so paramount that the country will be safe from any alignment with the Church.

That a great chapter is being written by modern Turkey in the development and rebirth of a Nation.

That the American Bankers' Association report that nearly 60,000,000 people have savings accounts in the United States aggregating nearly \$30,000,000. Think of it, nearly one out of every two has a savings account. Surely we live in a wonderful country at a wonderful era in the world's history.

That you should pick out your aviation stock now with the company which is likened to the Ford Company in automobile engineering and pioneering and lay it away for your children. Do it now. 'Tis coming fast.

That Dr. Winfred T. Grenfell has announced the discovery of a waterfall in Labrador estimated to be as large as Niagara. Hydro-electric power to the total of forty million horse power is the estimate. The Deacon would like to see that country come into wealth and such a man and his mission prosper.

That one of the newest great American indoor sports is to send back to congress the widows of representatives and senators who die in office. There is more sentiment than sense in this.

That the first piece of land to be owned on the Mount of Olives by a Protestant organization has been donated to the Travel Institute of Bible Research.

Eighty-three American Colleges are reported as maintaining compulsory military training. When the Church solves its immediate pressing problems, here is a field it can confront. America has Germany beat on militarism.

Mystic Moods

(Continued from Page 339)

plagued with the troublesome mysteries that play around life and death. They are not tortured by mad ambitions, vexed by failures, or perplexed by the unknown. The bird of the woods surrounded by limitations and dangers is not fretted with anxiety. It seeks its food and sings its songs, crowded with the delight of its life. Why cannot man settle down content with the treasures of the day? Because the "Almighty hath set eternity in their hearts." Sights of beauty may catch the eye; sounds of melody may ravish the ear; ten thousand things may minister to us out of our environment, until sense and mind may thrill with delight. But "the eye is not satisfied with seeing, nor the ear filled with hearing." These cannot satisfy the deepest mystic passions that hide in the depths of the soul. God has implanted in our hearts a kind of divine discontent, a hunger for eternal things. And it is this great fact, a fact constitutional in our being, which must experience the mood of Ecclesiastes, whenever the soul created in the image of God seeks to satisfy its deepest cravings amid the flux of changing things and temporal conditions. "As when a hungry man dreameth, and behold he eateth, and he waketh and his soul is empty." "Vanity of vanities, all is vanity."

A mood very akin to that of Ecclesiastes, but voiced to a higher and more hopeful note, is sung by many of the Hebrew poets. "We are strangers before thee, and sojourners, as all our fathers were: our days on the earth are as a shadow, and there is no abiding." "I am a stranger in the earth." This sentiment, like the former, is not the issue of logic, but again the fruit of a mood. Moods may be dangerous and deadly. They may be anesthetics, like the atmosphere that swooned round the island of the lotus eaters. With them it was always afternoon, and the purpose and ambition to sail away home were stifled in death. So moods may enervate the soul and unfit it for the sterner duties of life. But moods may be atmospheres in which the soul realizes the things of eternity. It is a mood which quickens the spiritual hearing and seeing functions of the soul. The writers of our sacred literature were men of moods in which the pulses of eternity beat. What prompted them to write: "Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth or the world, even from everlasting to everlasting thou art God"? Or, "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty"? Or, "I will lift up mine eyes unto the hills. From whence cometh my help? My help

FACT No. 2

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9. The parents of Sunday School children (which parents are not members) brought into active contact with the Church by working upon teams.
10. Many husbands (not members) invited by men members upon teams, while wives who are members are happily engaged upon other teams or gaining a close social acquaintance in the commissary.
11. A concerted effort at close of campaign to bring all non members on teams and those in other departments of campaign into a definite stand for Christ and the Church.

ILLUSTRATION

Goss Memorial Church, Akron, O. Goal \$50,000. Raised \$54,417. Rev. Rollin Goodfellow says: "Aside from the fact that we went over our goal by several thousands of dollars, there is a spiritual significance in our success for you have succeeded in obliterating any previous frictions and brought together in more excellent harmony many persons who have not been active or attendant upon our Church for years."

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cometh from the Lord which made heaven and earth"? There are no arguments for the facts in these statements, and we cannot convince ourselves of their reality by any logical processes. There is something in our constitution that understands this language. Something in us responds, and we feel it to be so.

We need to recognize and re-emphasize the rights of the constitutional element in religion. The elemental holds sway in the most sacred relations of life. What process of education teaches a child to run to mother's arms and nestle contented and secure in the maternal embrace? What process of logic is swift enough to prompt the mother to clasp that frightened child with a love deeper than life? What reasonings generate affinities and affections that pave the way to the marriage altar? Who does not know that in these sacred relations, with all the corollaries thereof, the logical processes and academic interest are almost entirely excluded? So religion issues from a constitutional relationship of the soul with God. In vain do we follow the physicist, who with microscope seeks for God in the brain. In vain do we listen to learned gossip upon subjects of matter and force. In vain do we hear the chilling verdicts of agnosticism and despair, until logic paralyzes the soul. These guides do not give us the clue. Then, some man speaking out of a mood from his elemental self cries: "I know

that my Redeemer liveth." "I know whom I have believed and am persuaded." It is the man with a religious mood who becomes the shepherd of the soul.

Sometimes these psalmists and writers out of a religious mood are discredited and undervalued. Nearsighted souls say: "This life is good enough for me. I want the language of the day, and up-to-date experience that keeps pace with this bustling age. No dreaming for me." This sounds very practical. But it is neither wise nor expedient. It is in that mood that men try to make themselves at home in this world, like the author of Ecclesiastes. The same spirit tries to dominate the religious world, and men are tempting us to confine all our interests to the times, with their physical and temporal interests, and to speak the vernacular of a passing age. But that is not our deepest need. That alone were not worth the awful strain of mortal experiences. Men really want to know about God and eternity and immortality. And he who speaks wisely and honestly here is the practical man, the prophet. He will be no less interested in time because he breathes the air of eternity. He loses no vital concern for his fellow man by being the friend of God. He is not less zealous about good conditions here in holding a citizenship in heaven. Only such a man promotes the kingdom of God, the spirit of eternity, in the earth.

(Continued on page 365)

ASK DR. BEAVEN

Question—Do you have any printed matter that would be useful to me, which you use in your training class for church membership? Do you invite children as well as adults to that class?

Answer—We do not have a complete written outline of the material which we use. I worked out my own training class instruction talks. They do, however, include the following subjects for adult groups:

1. An explanation of the real meaning of the Christian decision.
2. A brief description of the implications of the Christian life in personal and home relationships.
3. An outline of the steps in joining the church.
4. The meaning of the ordinances, forms of government of the church and the obligations assumed by a church member to the rest of the group.
5. Our city, county, state, national and world tasks are given in vivid but brief form.
6. An explanation of the principles of stewardship and the methods of expressing that in proportionate giving.
7. We comment on the objects to which the money goes, both local and world-wide, and the mechanism of how the money is handled.
8. A description of the services of worship and educational features of the church.
9. An explanation of the means of growth in the Christian life, such as prayer, Bible reading, worship and service.
10. A brief explanation of church history. A very brief introduction to the different denominations, the particular ideas for which our denomination stands and the obligations which it has in view of its principles.
11. The obligations of inter-church fellowship.
12. I also attempt to give them a brief resume of the history of our own local church.

We ordinarily have the children in a separate instruction class. Our training class for them runs for ten weeks every spring, when I take the whole Junior High Department for forty minutes each Sunday between Easter and Children's Day. As there are three separate years in the one department, this gives each child that passes through our School three years of instruction from me in addition to the instruction they get in the class by the teacher.

One ten-weeks' course has to do particularly with the Christian life and the ideas about God, Christ, the Bible, etc. It is a simplified course in theology. Another one has to do particularly with the church—its history, ordinances, beliefs and reasons for its existence. A third one has to do with the world-wide task of service, stewardship, missions, social service, citizenship, etc.

If you are interested further in this matter I might suggest that there is a course in training for church members, of which Dr. Charles Gilkey is the author; another, by Mr. G. Weston Smith;

another on "You and Your Church" by Dr. Kirtley. These are all published by the Judson Press.

I believe also that there is a course by Lucius Bugbee prepared for Methodist church members and another by Ryan published by the Methodist Board. I have secured many suggestions also in the splendid literature on preparation for church membership put out by the Presbyterian Board.

Question—Do you have any follow-up system for people who are indifferent to their church relations and do not attend?

Answer—One thing which we frequently do is to have what we call a "Go-to-Church" month, when we attempt to get all of our people to come and register at some one of the services during the month. At the end of the month we check up on those who did not come and send them some general letter or card of the following type.

WE MISS YOU AT "LAKE AVENUE" WHEN YOU ARE NOT HERE

This is our loss as a church.

It is your's, too, isn't it?

After all, the church does mean a lot to us all.

When we do not go we lose something that we need which really makes our work go better.

It is not the same when we let Sunday go by and do not attend a service.

The seeking of God in worship strengthens every good resolve.

The fellowship of other Christian people warms our hearts.

Facing up to the Master's power and presence comforts, cheers and encourages us.

We need to go to church.

It's a habit—they say—this going to church.

Yes; but it's a good habit—a right habit!

A good habit is an asset as much as a bad habit is a liability.

If you have had the asset of this good habit don't lose it:

For your own sake,
For your family's sake,
For your friends' sake,
For the Master's sake,
For the sake of a better city and a better world.

Sunday is God's day. It should be kept for the great things of the soul.

Don't let us—or the Master miss you—at "Lake Avenue"

Come next Sunday.

This goes out immediately after the end of the month. Then we have through our Church Service Corps, a conservation committee that is organized by geographical districts throughout the city. This allocates about ten names to each of the persons responsible for calling. The callers are then asked to take the names of those who have not come, if they are in their district and follow them up to find the reason for nonattendance and win them back. Special invitations are sent to them, also, for social affairs and at the time of our every-member visitation we instruct our

canvassers so that they will go to win the hearts of people first and get their money as a by-product of winning them.

Even after you have adopted every method there will be some that you will lose. The only thing that one can follow as a principle, I think, is that we do our best and that we shall not be content to have a strong department of evangelism for ingathering and a slovenly method of developing and caring for the people after we take them in.

Question—Our officers have voted to adopt the Rotary system of office holding. Can you tell me of churches where this system is operating successfully and what is the arrangement?

Answer—The Rotary system for church officers, in essence, is as follows: Officers are elected for a specific term of years, ordinarily three. They are not eligible for reelection at the close of that term—until after the expiration of at least one year. The purpose of it is to provide a natural way of getting new members on the Boards and a natural way for those who have been on, to go off, without seeming to discriminate against them. If a person is sufficiently valuable he can be re-elected at the expiration of a year. It is difficult if three men are going out of office to re-elect one and refuse to re-elect the other two. Such discrimination creates hard feeling. At the end of a year the three who went off do not stand together as a group, and the differentiation can be made without embarrassment.

Another advantage that comes through this system is keeping the church out of the hands of a clique. Further it enables the church to use a larger number of people on its official board, thus offering them the privileges of education in the church work.

We have used the system in Lake Avenue Baptist Church for more than twenty years and heartily approve it. It applies to all of our Boards.

Age

One old lady kept a-sighing;

Said she wasn't young,

Didn't look as sweet's she used to,

Times were all unstrung;

Troubles doubled aches, and favors

Went a-flying past,

Wrinkles stung like thorns and eyesight

Kept a-failing fast.

One old lady kept a-saying

Life was like the spring—

Brighter blossoms always coming,

Birds around to sing;

Troubles came, and went—she let 'em,

Didn't count the throng,

Thanked the Lord 'most every morning

She'd been young so long!

—Florence Perrin.

"Ecclesiasticism, whether in an individual or a group, always squirms under such a spotlight as that supplied, when necessary, by our present independent journals. We maintain that that kind of squirming is a wholesome exercise, whenever the spotlight is that of truth."
—The Churchman.

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The church is commissioned to develop its younger members. Through Bowling and Billiards she can fulfill that commission, by improving the environment of her congregation's leisure hours. And an ounce of improvement of leisure periods is equal, in character formation, to tons of reform.

Why not, then, make Billiards and Bowling feeders to the church? Convert your church into a social habitation—a place where men, women, boys and girls will delight to be. Change the congregation's feelings and inclination to the church. Familiarize them with the way that leads there. Establish a personal acquaintance and community of

interest between your flock and you, its minister.

Bowling and Billiards are influences that can be effectively used for this purpose. They are bridges to the chasm of indifference, links in a chain of mutual understanding.

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The Boy Who Was Lost

By Raymond C. Burns

Luke 15:24 My son . . . was lost and is found.

ONE morning in January a boy awakened early and got up, wrong foot foremost from the wrong side of the bed!

Certainly something was wrong that day. When John first got up he was in a bad temper. The house was very cold. He rushed across the room to dress. He was only half awake. He did not look where he was going. He kicked his toes against the rocker of a chair. Then John swore. He knew the words very well. They came easily. He had heard men on the street use them again and again. So he said them too, but very softly so his father and mother would not hear.

But he didn't feel right. He had wanted to swear but now he wasn't very glad that he had sworn. The men on the street seemed to like to do it. They laughed as they swore. But John's mother didn't like it. And his father didn't like it. So John went to breakfast with his mind in a whirl. The men on the street by their actions said that swearing was right. His father and mother said it was wrong. John himself was not sure who was right.

After breakfast the family started for grandfather's and grandmother's house in the country. This was one reason why John was in a bad temper. He didn't want to go to grandfather's house. Whenever father went there he left a check in the old clock on the mantel. Mother said that was only right. Grandmother had taken care of father when he was a boy. Once, when father was no bigger than John, he got very sick. Grandfather got up in the middle of the night to go for a doctor. The snow was so deep that the horses couldn't get through. The wind was blowing the snow until it cut one's face. It was so cold that grandfather's breath looked like steam, but the steam gathered on his beard and froze in little icicles. Grandfather went out into the snow and the wind and the cold. The next morning grandfather came home again but the doctor did not come until the afternoon when the roads were shoveled out so his horses could get through. Father often told the story of that night and his eyes always shone when he told it. Grandfather only laughed and said he "was used to blizzards." John liked to hear the story but he was angry about the check. Father could not have an auto-

mobile like everyone else while he gave so much money away.

And yet John never got to thinking about it in this way but he remembered the Great Teacher who went about doing good. Jesus was always giving. He healed sick men and took no pay. He spent his life teaching men how to live. John knew what Jesus would have done, but he wasn't sure whether he wanted to follow Jesus or have an automobile. "I don't know", said John to himself, "I don't know."

They arrived at grandfather's house. Grandfather said he had been a fox that morning. John had never seen a fox; he thought he would like to see one. So, after dinner, John went along the brook that flowed past the house and into the wood. He walked softly through the snow. He went into pine thickets and around them, and up and down and around and around, but he saw no fox. By and by he got cold. He thought that he would like to go home. He looked around and suddenly realized that he did not know how to go home. He tried to follow the tracks he had made in the snow, but he had turned and twisted so that he could not do that. The wood looked strange and it began to grow dark. Which ever way he turned seemed to be right and then, after he had taken a few steps, it seemed to be wrong.

He was lost! He didn't know which way to go. And suddenly John knew that he had been lost all day. He hadn't known whether to follow the man on the street or his father and mother. He hadn't known whether to be selfish and angry, or to take Jesus as a landmark on the right way. He had been lost all day and now he was lost again.

Then he noticed the brook. That was the landmark he needed. If he followed the brook upstream, he would come out of the wood at grandfather's house. As he trudged along beside the brook he felt sure of himself and very happy. For now he knew that he was going in the right direction.

That night John went to his room very early. I feel very sure that he prayed, although I do not know what he said. But I know that when he came from his room the next morning his face was bright and happy as had been the face of that lost boy when he found his way home beside the brook. For now he knew that he was going in the right direction.

WHAT TO DO IN FEBRUARY

A Department of Reminders

Special Days

Feb. 2—Presentation of our Lord
Feb. 13—Lent Begins
Feb. 14—St. Valentine's Day
Feb. 24—St. Matthias

Notable Birthdays

Feb. 5, 1837—Dwight L. Moody
Feb. 7, 1812—Charles Dickens
Feb. 12, 1809—Lincoln
Feb. 17, 1706—Benjamin Franklin
Feb. 22, 1732—Washington
Feb. 22, 1819—James Russell Lowell
Feb. 27, 1807—Longfellow

WHAT TO DO IN FEBRUARY

As we reach the month of February we are swinging into the season when great spiritual harvests are to be expected. While attention should be paid to the occasions for social affairs, they should be subordinated to the opportunity for spiritual development. We will consider first of all the opportunities for social events during the month.

Social Events

St. Valentine's Day is looked forward to eagerly by the young people. Sunday school classes and other young people's organizations can have an evening of fun under the guidance of the church that will be wholesome and genuine. The older people will appreciate a more or less formal observance of Washington's birthday. A banquet with a prominent speaker and attractive music easily becomes an outstanding social event of the winter. Lincoln's birthday, likewise, offers an opportunity for an occasion either of a social or religious nature. The Sunday before or the Wednesday night following Lincoln's anniversary may be used for the development of a program on inter-race relationships. If a Sunday night service is arranged one of the features of the meeting may be speakers representing the different races, giving each one five or ten minutes to speak. The question of inter-race relationships is one of great importance not only in our country, but in the world, and anything that the church can do to foster a better relationship is highly desirable.

Prayer for the College Students

Young people who are away at school find difficulty in keeping their contacts with the home church. When they return they find things so changed that they do not feel at home. This is due, partially, to their own rapid development. There is no better way to keep in touch with these young people at this critical time in their lives than for the minister to send them a letter or card of greeting. Especially is this apropos during the week that has been set aside for prayer for college students. It would be well to interest former Sunday school teachers in sending the college students a card or letter, likewise greetings from the young people's societies.

Thrift Encouragement

Benjamin Franklin's birthday on the 17th, sometimes gives occasion for the

GOD, THE HATER

By Paul H. Yourd

Religion today is too soft. It has lost sight of the sterner qualities of God. It has taken the backbone out of God and left Him a goodnatured and gentle and dotting old father whose eyes are blind to the sins of his children. A candid reading of the Bible, however, will show that such is not the case. Both the Old and the New Testaments present the sterner side of God's nature.

It should never be forgotten that God hates sin. God has been presented as love so long, that the fact that he can and does hate has been lost sight of. Webster says that "to hate is to have a strong aversion to, to be inflamed with extreme dislike. We abhor what is deeply repugnant to our sensibilities or feelings. We detest what contradicts so utterly our principles and moral sentiments that we feel bound to lift up our voice against it. What we abominate does equal violence to our moral and religious sentiments. What we loathe is offensive to our own nature and excites unmingled disgust. Jesus is said to have hated the deeds of the Nicolaitans! his language shows that he loathed the lukewarmness of the Laodiceans; He detested the hypocrisy of the scribes and Pharisees; he abhorred the suggestions of the tempter in the wilderness."

Dean Stanley said of Arnold of Rugby that "no one could know him even a little and not be struck by his absolute wrestling with evil, and with the feeling of God's help on his side, scorning as well as hating it." And no one can know God without being convinced of the intenseness of His hatred of sin.

emphasis for principles of thrift which especially characterize this great statesman. We are the richest people in the world and likewise, the greatest spend-thrifts. It might be well to utilize Sunday morning, February 17, for the presentation of a sermon on the subject of thrift in which, not only material, but spiritual thrift is emphasized.

The Lenten Season

One of the best aids for the cultivation of the spiritual life is the fellowship of prayer. The Lenten season lends itself particularly to the practice of prayer, and it is easy to organize, at this time, great groups of people within the church who will agree to spend each day a little time in Bible reading, meditation and prayer. One of the best plans is this: let the minister announce beforehand that he would like to have as many of

his people who will, join with him in a fellowship of prayer to begin Wednesday, February 13, and continue until Easter. That each one joining this fellowship will agree to read the daily lesson as set forth in the program outlined by the Federal Council of Churches and spend a little while in prayer; the time to be at each one's convenience, but preferably at the close of the evening meal while the family is still seated at the table.

Church-Membership Prospects

It is most important to have a list of prospective members. This list should be prepared from Sunday school classes, men's and women's organizations and from other organizations having any contact whatever with the church. Names of people who are friendly toward the church and casual attendants should be on the list. A systematic campaign of personal visitation, with the prospective list as a guide, will do as much to increase the membership as any protracted series of meetings. The minister should enlist as many helpers as he can in the visitation, but the best results are obtained when the minister himself has the interview and wins the individual for Christ and the church. It is a hand-picked method, but it pays. The earlier the prospect list can be prepared the better. Do not wait until the last few days before Easter to begin the interviews. Start now.

Communicants' Class

Organize the young people of the church who are contemplating joining its fellowship, into a class for the study of the great truths and principles necessary for intelligent decision. Meet the young people at their and your convenience. It may be that the Sunday school period is the best time. With some, Sunday evening or a week-night is more desirable. Use your own course of study, or follow that prescribed by your denomination. Get your material well in advance. Overlook no detail.

Letters to Lax Members

Letters that win and do not antagonize should be sent out to those who have drifted away from the church. It is much easier to make the personal approach after the letter has been sent. It sets the recipient thinking and when you call, he knows why you came.

Whole Family Day

On this day an attempt is made to get the whole family to attend the special service. At the morning worship hour they are requested to sit together by families. In the observance of this day heretofore, many parents have been known to write to their children away from home, asking them to return for this special occasion, that they all may occupy the church pew together. A few things that may help are suggested:

1. Make some committee responsible for the working out of the day's plans.
2. Preach an appropriate "Home" sermon.

3. Ask several to give short talks on subjects that concern the home, which might well precede the sermon.

4. Ask the members of the family to sit together.

5. Give public recognition or a gift, such as a Bible, New Testament, or Missionary Book, to the home that:

- (a) Has the largest family present.
- (b) To the oldest mother in the service.
- (c) To the youngest child.
- (d) To the couple present that has been married longest.

6. Let the music of the service center around the thought of the home.

7. Urge or pledge those present to some form of family worship.

8. Have automobiles bring the old people who might not otherwise be there.

DEBUNKING THE DEVIL

The banquet of the Toronto Convention of the Motion Picture Theatre Owners of America reached the point at 11:30 that all banquets, no matter how good, seem fated to reach at 11:30. People had had enough speeches, and a good orchestra was waiting to play dance music.

Then a tall, lanky man was introduced,—the Reverend William Murdock MacLeod, of Pinehurst, N. C., a Presbyterian. The groan was almost audible, but in three minutes the drawing, twinkling-eyed man from the piney hills had done for that audience, and to them, just about what Al Jolson or Fanny Brice or their rivals could have done.

"Some of my brother ministers," he said, among other things, "preach that motion pictures are the work of the devil. I am tired of seeing the devil get credit for so much. When I think of one great inventor working on a projector and another on celluloid film, each unknowing the other's effort, and of how those two inventions complemented each other, I could not be a devout Christian without believing that Divine Providence had more to do with the operation than had Satan.

"When I go to motion pictures and find there the relaxation which every man needs who does a real day's work, when I see the eternal drama of right triumphing over wrong, wrought before me with artistic skill, I go back to my work a better and, I hope, a bigger man.

"Except for two counties in North Carolina, this is my first travel. But it is not my first view of the world. I know the mountains of Switzerland, the harbor of Buenos Aires, the paradise of the Mediterranean coast, and the rugged peaks of the Himalayas. I have even been to Canada before! Motion pictures have broadened my knowledge of the world and have better fitted me for my work as a minister of the Gospel."

From The Motion Picture

"With too facile tongue and pen it is asserted today that we preachers are as truly prophets for our generation as Isaiah, Jeremiah, and Ezekiel were for theirs, that all inspiration differs not in kind but in degree, that we are as essentially equipped to be spokesmen of God as these ancients were. Is that true?"—*R. C. Gille.*

If There Were No Church Music

By Carl A. Radde

Musical Director Lakewood Christian Church

AT a meeting not long since, of a group interested in church management, the discussion centered for a while on church music. One of the men present remarked to the effect that so far as he was concerned, all music could be omitted from the church service. Now, any person so constituted, that he would *truly* wish for such a consummation, would be entitled to the pitying sympathy of the rest of humanity. But this gentleman, whom I know to be an intelligent person, without doubt was indulging in a bit of friendly banter at my expense. And so, though I did not place too serious a construction on his iconoclastic utterance, it gave rise to this little effusion on "Church Music".

Let us try to picture a church service without music. First, there would be no organ voluntary or prelude to disturb the visiting among members of the congregation. Their friendly and sometimes very animated conversation could flow on comfortably and without distraction. But what means would be at hand to call them into an attitude of worship? Would the pastor be obliged to clap his hands for attention, or would he use a policeman's whistle? Or would he, like a resourceful Sunday School Superintendent whom I knew in my boyhood, have a large size spike, shaped like an ordinary pin, which he would drop on the desk, and if we could hear the pin fall, we knew we were ready for the preliminaries to the study of God's word.

I trust you will agree that nothing could improve upon the organ prelude as an opening to a church service. And since we have accepted it as an integral part of our worship, why not always, by our attitude of silent dignity or dignified silence, as you please, show recognition of the fact that worship has begun?

But we were drawing a picture of a service without music. This would bar the singing of hymns, which is or should be, to many people a most pleasing form of partaking in the act of worship. There are exceptions among the congregation, the great majority of whom, that is, the exceptions, feel that the singing of hymns infringes upon their sense of inertia, which is a polite expression for laziness. They feel that since the Sabbath is a day of rest, anything that calls for effort on their part is to be condemned.

But again I say they are the exception, in Lakewood. We consider the singing of a good tuneful hymn, as a joyous opportunity to praise God in His holy temple. And when I am in a congregation that takes part wholeheartedly in the singing of the hymns, I know I am among genuine and really converted Christians who have the spirit of Christ in their hearts.

I realize that there are churches where the hymn-singing is done by hired singers, and where it is almost uncouth to do your own singing. I think when we find ourselves in such a cold atmosphere we ought to call on God for strength to knock dignity off its pins, by

bravely launching out, even though for a while we may be alone. If we persist others will presently join us and we will have "started something" toward thawing out the frigid circumambient. At any rate, hymn singing gives us a vent to our feelings and if we have souls, we should vote against the barring of hymns in the church service.

Then, if music were entirely omitted, there would never be any anthems or responses by the choir. There would be no choir, and no choir master. (Now I am making votes for a musicless church service.) Well, there was a time when the average choir might have been dispensed with profitably. Under the old dispensation, if the anthem was sung without any noticeable breaks, the performance was considered a success. Then came a period when it was deemed necessary to sing loud and soft alternately, and to start and stop together with some accuracy.

But now the well trained choir not only does all these things as a matter of course, but also is learning the art of "tone color," which involves the highest possible finish in choral singing. When you hear a chorus sing "Stone Him to Death" or "Crucify Him" in the same kind of voice as they sing "God is Love" or "How lovely are Thy Dwellings" you may know that they have not yet heard of this higher choral art.

However, even though a choir has not reached that stage of perfection, and must be content to learn to sing the notes in proper time and tune, if its members give their services for the love of singing, and of being of service, their removal from the church worship would leave an aching void. For with such a spirit behind their singing, they are bound to lift their fellow worshipers to a more exalted state of mind as well as a condition of receptiveness to the message of the pastor. And so I submit my contention that music in the Church has its mission, which can not be otherwise fulfilled.

THEY WHO TRUST US EDUCATE US

When Dr. Arnold went to Rugby, he found on the walls of the schoolroom, placards containing certain prohibitions. He immediately removed them and said to the students: "Young gentlemen, I trust you. I expect you to be gentlemen." When he went to Rugby, lying was considered very good morals in the public schools. He always met a boy's assertion with the statement, "If you say so, that is enough for me; of course, I can take your word." The feeling was soon developed among the students, that it was a shame to tell Dr. Arnold a lie, because, said the boys, he always believes what you say. By trusting the boys, Dr. Arnold educated them out of lying into frankness. The tradition of the school was revolutionized.

Henry E. Jackson in *Great Pictures As Moral Teachers*; The John C. Winston Company.

Religious Best Sellers

For the Month of December

Stores of the Presbyterian Church in the U.S.A.

Cardinal Ideas of Jeremiah—*Jefferson*
Elizabeth and Essex—*Strachey*
Old Faith and New Knowledge—*Snowden*
Whither Mankind—*Beard*
The Master—*Bowie*
Doran's Minister's Manual—*Hallock*

Baptist Book Store, Philadelphia

The Kingdom in the States
The Word of God and the Word of Man
—*Barth*

Fiery Crag—*Boreham*
Religion—*Woelfkin*
John Bunyan—*De Blois*
Cardinal Ideas of Isaiah—*Jefferson*

Pilgrim Press, Chicago, Illinois

The Word of God and the Word of Man
—*Barth*
Song of Our Syrian Guest—*Knight*
Finding a Religion to Live By—*Burton*
Foreign Missions Under Fire—*Patton*
Even Unto Bethlehem—*Van Dyke*
How One Man Changed the World
—*Blanchard*

Christian Century Book Service, Chicago, Illinois

Quotable Poems—*Gillespie and Clark*
Whither Mankind—*Beard*
If I Had But One Sermon to Preach
—*Marchant*

Humanism and Christianity—*McConnell*
Affirmative Religion—*Garrison*
Facing Life—*Faunce*

Lamar and Barton, Richmond, Virginia

Christ at the Round Table—*Jones*
Walking With God—*Harrell*
House of Happiness—*Wright*
Even Unto Bethlehem—*Van Dyke*
Lord's Horseman—*Lee*
Parables of Jesus—*Buttrick*

Religious Book Club (December Selections)

The Master—*Bowie*
The Making of the Christian Mind—*Atkins*
Jesus on Social Institutions—*Mathews*
The Interpretation of Religion—*Baillie*
The Lord's Horseman—*Lee*
The Passion for Life—*Lewis*

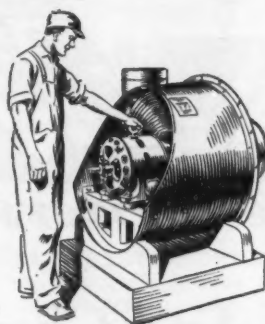
United Lutheran Publication House, Philadelphia

Ministry of Love—*Gift*
Martin of Mansfeld—*Seebach*
Family Service Book
Eagle of the Wilderness
Lutheran Lesson Commentary
—*Wiles, Hunton and Smith*
Victim and Victor—*Oliver*

W. P. Blessing Company, Chicago, Illinois

Taking the Name of Science in Vain
—*Bridges*

Science in Search of God—*Mather*
New Bible Commentary—*Gore*
Making of the Christian Mind—*Atkins*
Graphic Bible—*Browne*
Humanity of God—*Buckham*



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If I Had But One Sermon to Preach
—*Marchant*

Christ at the Round Table—*Jones*
Christ of the India Road—*Jones*
New Bible Commentary—*Gore*
Think on These Things
The Steep Ascent—*Norwood*

The House of Happiness—*Wright*
Walking With God—*Harrell*
Ministerial Ethics and Etiquette—*Harmon*
Preaching Values of the New Testament
Catholicism and the American Mind
—*Garrison*

Case for Christianity—*Rogers*
The Parables of Jesus—*Buttrick*
Princes of the Christian Pulpit and
Pastorate
—*Howard*
Christ and the New Woman—*Chappell*

Dallas, Texas

Ministerial Ethics and Etiquette—*Harmon*
Christ at the Round Table—*Jones*
Christian Experience of Holy Spirit
—*Robinson*

Faith in the Divine Fatherhood—*King*
Christianity and Success—*Hughes*
Christ and the New Woman—*Chappell*
If I Had Only One Sermon to Preach
—*Marchant*

Catholicism and the American Mind
—*Garrison*

What Is God Like—*Bishop of Winchester*
They That Hunger and Thirst—*Miller*

Nashville, Tenn.

Walking With God—*Harrell*
Ministerial Ethics and Etiquette—*Harmon*
Beliefs That Matter—*Brown*
Christian Experience of the Holy Spirit
—*Robinson*

New Studies in Mystical Religion—*Jones*
The House of Happiness—*Wright*
Christ and the New Woman—*Chappell*
Christ at the Round Table—*Jones*
Parables of Jesus—*Buttrick*
Catholicism and the American Mind
—*Garrison*

BEST SELLERS FOR THE YEAR

In addition to our regular monthly reports we have the privilege of reproducing herewith the reports of the four stores of the Methodist Episcopal Church, South, (Lamar and Whitmore, Agents) for the entire year of 1928.

Ten Best Sellers For Year 1928 San Francisco, Calif.

Christianity Today—*Rall*
Christianity and Success—*Hughes*
Christ and the New Woman—*Chappell*
House of Happiness—*Wright*
Christianity's Contributions to Civilization
—*Elbridge*

Walking With God—*Harrell*
Present Day Dilemmas in Religion—*Gilkey*
Ministerial Ethics and Etiquette—*Harmon*
Paradology—*Harbin*
Christ at the Round Table—*Jones*

Richmond, Va.

The Christian Experience of the Holy Spirit
—*Robinson*
The Christian Experience of Forgiveness
—*McIntosh*

BOOK BROADCASTINGS



What the Writers have to Offer

Jesus The Man And Christ The Spirit

A Review by T. C. Bobilin

The two keys for unlocking the Bible are reason and love. The Sacred Scriptures have remained a closed book for many because the interpreters have used other keys or only one of the two keys just mentioned. Dr. Workman's approach to the Scriptures, in his study of Christ, is well balanced. He is a matured student with an unusual scholastic background. His whole life has been spent in research and instruction. In addition to his excellent training, he is devout in his handling of facts. One feels that he loves the Christ. Loves Him so much that he is eager to cut all the binding cords of misinterpretation that have hampered the Saviour in the past.

The Fundamentalist that is not beyond redemption should buy this book. Rev. Frank W. Woreham, the Australian essayist, recently said that he dropped into a book store and saw two books he did not want, so he deliberately bought them. He has the conviction that everybody needs to read, occasionally, books that do not interest him and to which he may be opposed. The scholarship revealed in this book will be of untold value to the sincere Fundamentalist.

The cold, clever Liberal will be richly blessed in spirit as he travels with Dr. Workman. The author is not a ruthless iconoclast but one who devoutly unveils the form that has been enshrouded for too long a time by ignorance and superstition. One feels that he wants to exalt the true Christ and win for Him many a follower.

It is difficult to get the full thrill of a thought by merely quoting a short paragraph but we will venture one or two as a sort of appetizer:

"Owing to the interpretative element in the Gospels, therefore, we should always distinguish between what Jesus said and what he is made to say, for the difference is very significant."

To illustrate this thought let us quote again.

"In reply to the solemn adjuration of the high priest Jesus answered, 'Thou hast said; nevertheless I say unto you, Henceforth ye shall see the Son of Man sitting at the right hand of power, and coming on the clouds of heaven.' That is a pictorial expression, borrowed from the Apocalypse of Enoch, where it is used of a superhuman spirit. That fact proves that the reference in the verse just quoted is not to the historical Jesus, but to the risen Christ. It was the risen

Christ, or the spirit of Jesus, that they should see sitting at the right hand of the power, and coming on the clouds of heaven."

Again the author says, "We should also distinguish between what he did as a man and what he does as a spirit, for that is another very significant difference."

To illustrate: "A person walks, a spirit works; a person speaks, a spirit operates; a person is an entity, but a spirit is an energy. As a person, Jesus instructed his followers; as a spirit, he energizes them. As a person he stimulates their minds; as a spirit, he quickens their hearts. As a person, he impressed all who listen to him; as a spirit he possesses all who will receive him."

A fresh and unhampered study is made, by the author, of the following subjects, Nativity, Humanity, Divinity, Incarnation, Religion, Resurrection, Sonship, Christship, Saviourship, Lordship, Supremacy and All-Sufficiency. Anyone can easily follow Dr. Workman's line of thought.

Jesus the Man and Christ the Spirit, by Rev. George Workman. The Macmillan Company. 335 pages. \$2.50.

"Jesus on Social Institutions, by Dean Shailer Mathews. The Macmillan Company. 156 pages. \$1.50.

Every page, every sentence, in this little book is full of meat for thought.

There are no cobwebs in the clear thinking of Dean Mathews, however much one may not agree with everything he says. The nine chapters of this new book are like binoculars that give a close-up view of the attitudes of Jesus, and the revolutionary fires that swept over the age in which He lived.

"The age Jesus taught has long since passed, but his attitude is still a social heritage of direction and inspiration," is the keynote upon which are brought to a close the book's chapters, subjects of which include "The Revolutionary Spirit in the Time of Jesus, Jesus and the Revolutionary Spirit, Jesus on Social Attitudes, Jesus as the Exponent of Social Attitudes, Jesus on the Family, Jesus on Wealth, Jesus on the State, Jesus and the Church, and The Social Gospel of Jesus."

"Jesus was not a philosopher," writes Mathews. "He was an organizer of a group on fire with radical hopes. His real aim was practical—the preparation

of men for the kingdom. Like his contemporaries, Jesus believed that the establishment of the kingdom of God as a gift from God would occur before the generation to which he spoke should have passed away."

And so it follows, according to the author, if we are really to understand Jesus, we must not regard him as primarily interested in setting forth a system. "It is his elevation of love that gives Jesus his place as a social teacher."

E. Q.

Pen-Pictures on Calvary, by Bernard C. Clausen. Fleming H. Revell Company. 159 pages. \$1.50.

This is a companion book to the author's two previous volumes—"Pen-Pictures in the Upper Room" and "Pen-Pictures of the Twelve." It deals specifically with the seven last words of Jesus from the cross but includes in narrative form all of the passion and crucifixion experiences of Jesus.

The author avoids "detailed verbal treatment" of theories of the atonement and endeavors to get at Calvary as an experience in the life of Jesus Himself. "On Golgotha," he says, "something of tremendous importance happened in the mind of Jesus." He believes that this is best revealed through Jesus' own words from the Cross.

P. F. B.

The Master, A Life of Jesus Christ, by Walter Russell Bowie. Charles Scribner's Sons. 328 pages. \$2.50.

When one has read the second chapter of this beautifully told story of Jesus by the Rector of Grace Church, New York, he knows that he is about to read a poetic presentation. The author is speaking of the genius of Jesus as the genius of the supreme poet. "Always the true poet has been he who by some mystic gift from the Eternal sees into the heart of things; and the utmost poet is he who with unshadowed eyes sees into the heart of God." Dr. Bowie has seen into the heart of Jesus, and his narrative of the life is sheer poetry throughout. Of the many books about Jesus which the present reviewer has read this one stands out memorably.

W. D. K.

The Gospel of the Living Jesus, by T. H. Davies. The Macmillan Company. 237 pages. \$2.25.

This is a theological treatment of Jesus' significance for the present day, based upon a mystical experience of fellowship with him. It is written from a fairly conservative point of view, the author disclaiming both the classification of traditionalist and liberal. His constant emphasis is that a spiritual experience of Jesus and a mystical love for him are prerequisites for a proper interpretation of him. His feeling is that too many interpreters of Jesus have used historical or dogmatic methods only.

H. W. H.

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The Bible Readers' Life of Christ, by Byron Hoover DeMent. Fleming H. Revell. 332 pages. \$2.50.

A life of Christ from the pen of the Professor of New Testament Exposition and Bible Doctrines in the Baptist Bible Institute, New Orleans. The sub-title of the book is "An Interpretative Account of the Words and Works of Jesus Based Upon the Gospel Harmony." This work is to be commended for its clarity, sanity, and spirituality. The point of view of the author is rather conservative, but the book can be read with profit by students representing different phases of thought. Critical questions are for the most part avoided as one might expect in a book prepared "not only for schools but also for assemblies and conferences and Bible classes in churches, Sunday schools, missionary and young people's societies." This study is not especially distinctive. Its chief value lies in its giving the reader a simple and systematic account of the life of Jesus, along with some interpretations of his teachings. The volume should make a good text book, and as a compendium of the facts of the Gospels it is worthy of a place in private libraries. L. H. C.

The Parables of Jesus, by Willard H. Robinson, Jr. University of Chicago Press. 222 pages. \$2.00.

This is not an exposition of separate parables as other books on this subject have been wont to be, but a discussion of the proper interpretation of the parables as a whole. The thesis of the author is that the parables are to be taken as similes and not as allegories, used not to conceal but to reveal the teaching of Jesus and, while they have been subject to considerable modification, their "luminous centers" have been "kept intact." Separate chapters discuss the essential nature, purpose, subject, moral problem, and modern use of the parables conceived as "reflections of the inner life and experiences of Jesus, as growing out of definite situations and as contributing directly to the immediate aims of Jesus' ministry." The treatment throughout is thorough and scholarly. The method is historical and conclusions stated are carefully supported with abundant evidence. Whether the gentle reader agrees in all points with the author, or not, the book is a fresh, vigorous breeze directed into a much befogged area and its perusal is commended to all who are interested in the modern interpretation of Jesus. A. E. L.

The Bible

The Jewish Library, edited by Leo Jung. The Macmillan Company. 374 pages. \$2.50.

Here is a series of twelve essays by as many modern leaders of Orthodox Judaism, dealing with such subjects as the viewpoint of Judaism on worship, the Bible, the essence of religion, youth, marriage, ceremonial laws, etc. The contributors are in general decidedly conservative but, as might be expected from the fact that ten of the twelve are Doctors of Philosophy, the essays are uniformly well-written and scholarly.

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period, but for the contributions to freedom and culture that it has made during the centuries following. If information helps to remove misunderstanding and increases appreciation, this book ought to attain a wide circulation among non-Jews as a readable, first-hand source for accurate facts about the tenets and practices of Judaism. It is to be hoped that the prophetic voice of modern reform Judaism will soon supplement the present study with a series of essays presenting the views of Jewish liberalism. A. E. L.

An Introduction to Biblical Archaeology, by George S. Duncan, Ph. D. Fleming H. Revell Company. 174 pages. \$1.75.

Dr. George S. Duncan is Professor of Egyptology and Assyriology in the American University, Washington, D. C., and is well qualified to present this textbook for school and home. All the latest archaeological information is assembled in this inexpensive little book. The chapters are concise and packed with valuable facts. A few of the many interesting subjects that he treats are as follows, "The Creation in Genesis," "The Origin and Antiquity of Man and of the Earth," "The Hebrew and Babylonian Flood," "The Code of Moses and the Code of Hammurabi," "The Papyri and the New Testament." There is also appended a worthwhile bibliography, listing books dealing with the various topics treated. T. C. B.

The Literary Background of the New Testament, by George L. Hurst. The Macmillan Company. 163 pages. \$1.50.

This is the first simple and yet remarkably accurate story which I have seen of the literary background of early Christian literature. Certainly the work is not as comprehensive as Kirkpatrick's "Background of the Gospels" or the rather exhaustive works of Dr. R. H. Charles who treats many of the pre-Christian and non-canonical writings in volumes by themselves.

This work is splendidly done, however, and should prove a sufficient guide to the average students of New Testament times. In Part II the author has done a delightful study of quotations in the New Testament from the Non-Canonical literature. He also spends considerable time describing the forms of literature represented in the New Testament.

The author also has published "An Outline of the History of Christian Literature" to which this small book presents a very fitting introduction.

Rev. Mr. Hurst was born in London and prepared for the ministry in New College. After serving seven years as a pastor in London he moved to Guernsey, Channel Islands, where he prepared a volume of Sacred Literature for the Temple Encyclopaedic Primer Series. Since 1912 he has lived in Canada and is now a minister of the Presbytery of Ottawa in the United Church of Canada.

R. W. A.

The Story of the Ten Commandments, by Conrad Henry Moehlman, Ph. D. Harcourt, Brace and Company. 299 pages. \$2.50.

In this book the professor of Christian history at the Rochester Theological Seminary gives us in readable and popular form the essential findings of historical criticism regarding the Ten Commandments. As the sub-title indicates, it is a study of the Hebrew Decalogue in its ancient and modern applications.

Professor Moehlman shows us, to list only a part of his interesting exposition, that the various texts of the traditional Ten Commandments contain numerous variations, that there are four Decalogues rather than two in the Old Testament, that there are Egyptian and Babylonian parallels to some of the Ten Commandments, that the time of the origin of the traditional Decalogue is uncertain and that no single Commandment has preserved its original meaning. He indicates how Jesus reinterpreted the Ten Commandments and traces their meaning in Christian history. In his exposition he recognizes always their worth and abiding value.

This is one of a growing number of books which, in popular and constructive form, interpret the Bible teaching to clergymen and laymen who are not satisfied with the older conception of Biblical inspiration. As such it can be highly commended. F. F.

Cardinal Ideas of Jeremiah, by Charles E. Jefferson. The Macmillan Company. 218 pages. \$2.00.

Dr. Jefferson here gives us ten sermons upon the life and work of Jeremiah as they were preached in the Broadway Tabernacle. I know of no other American minister who equals the ability of Dr. Jefferson to put in popular expression the literary and historic analysis as well as the spiritual teachings of Bible books. He states that his purpose in these sermons is to raise Jeremiah from the dead. He has certainly done so. The man Jeremiah lived before you with all the passion of flesh and blood.

Dr. Jefferson places the first and second Isaiah and Jeremiah as the three greatest Old Testament prophets. He credits to Jeremiah the origin of the term new covenant, gives him credit for revealing prayer as conversation with God, and places great emphasis on his discovery of the individual. The sermon on "Loyalty to God," includes a dis-

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cussion regarding the contrast of loyalty to country and loyalty to government which is one of the finest things this reviewer has ever read. W. H. L.

Doctrinal

The Humanity of God, by John Wright Buckham. Harper and Brothers. 265 pages. \$2.50.

Perhaps the most insistent question in modern theology is "Can we believe in God, and if we can, what is he like?" This work on the Fatherhood of God and the modern mind "maintains that the symbolic conception of God as Father offers an interpretation of religious experience and a theory concerning the ultimate meaning of man and the cosmos which is not only tenable, but is more rational as well as more productive of human well-being than any other."

Buckham shows how in its history theology moved in various directions away from the conception of God as Father. Early Christian theology influenced by Greek philosophy thought of God as metaphysical substance. Then came the mediaeval and early modern conception of an omnipotent sovereign. Then followed the deistic semi-personal First Cause followed by the all-inclusive Absolute of Monism. Only recently has theology been advancing toward the clear

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By James Banford McKendry

A thoroughly practical book containing thirty-seven chapters based directly on the New Testament text, presenting studies for an entire year's work either in the church school or in week-day religious education classes. Constant reference is made to the Biblical sources. Bible readings furnish the pupil with the background of the lesson; supplementary readings are also indicated. The questions in review will be found stimulating and in keeping with modern methods.

This book had its origin in growing recognition of the need for such material for use with pupils of the junior high school grades. It was shaped and developed in immediate, every-day contacts with large numbers of such pupils. It has been tried out and proved effective in actual use amid the exigencies of the classroom.

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Facts which militate against the conception of God as Father such as the dark side of nature, the problems of suffering and death, the problem of finding God in history, and the difficulties connected with believing in Providence, are all considered. In spite of all these the emphasis is insistent and the point fairly well taken that we need no apology for our mentality while still picturing God as Father.

The book is honest, scholarly, and will prove of value to the person who wants to think of God as Father, but is having intellectual difficulties with the conception. It should be the source of some intelligent sermons on "The Fatherhood of God" and "Human Brotherhood." H. W. H.

Things to Come, by J. Middleton Murry. The Macmillan Company. 318 pages. \$2.50.

In this volume we have twenty-six essays, most of which have already appeared in English journals. About two-thirds deal with some phase of the Christian faith. The remaining one-third are literary sketches.

In the latter group Mr. Murry shows charming insight, feeling and style. To read him is sheer enjoyment.

In the former group Mr. Murry has an extraordinary viewpoint. He disbelieves in the Christian conception of God as Father Almighty. He considers that the Christian Church died about four hundred years ago, but may persist in its organization and forms for about the same period of time. He feels that it is quite impossible for any intelligent person to become a Christian in the commonly accepted sense and that the finest type of living and thinking today is found outside the Christian circle. Nevertheless Mr. Murry claims that he has a right to call himself a Christian because of his profound admiration of Jesus as the greatest of heroes. It is clear that the author knows something about the writings of the outstanding Roman Catholics of the past, and it is equally clear that he knows almost nothing about Protestantism. In spite of his naive dogmatism and bewildering ignorance, he writes charmingly and there are many people who will consider him an authority on things ecclesiastical as well as literary. He pays some beautiful tributes to his hero Jesus, and there is no doubt that he has had a deep spiritual experience of some sort.

The book is one more example of the truth of the axiom, "Cobbler, stick to thy last". As a literary critic Mr. Middleton Murry deserves serious consideration. In his attempt to express himself as a non-Christian theologian he is simply in deep water. Mr. Murry is not quite forty. Let him study Christian history thoroughly before he gives us another book dealing with Christianity. F. F.

Taking the Name of Science in Vain, by H. J. Bridges. Macmillan Company. 270 pages. \$2.50.

The title of the book at once stimulates the imagination, and immediately the reader assumes that the author is seeking to justify the place of science and scientific procedure in our educational life.

At the same time, there is the sincere effort to keep the feet on the ground while in the process of rationalizing. The attention of the young, thoughtful student is sought rather than changing the conclusions of the older group, as he states: "the alteration of which requires something like an emotional earthquake."

There is a distinct controversial attitude taken toward the extreme group of mechanistic and behavioristic psychologists who are termed as dogmatists and destructive to truth and freedom.

The book is primarily written to interest students, being a series of lectures given in Philadelphia. The challenge is given to youth to extend to all fields of knowledge and speculation the same love and practice of free thought that many exercise in only one field, this being applied to the field of science as well as theology. The book is stimulating and should bring to students a sane method of attacking many of the problems confronting them. O. V. D.

Religious Thinking

Victim and Victor, by John R. Oliver. Macmillan. \$2.50.

This volume professes to illustrate the fashion in which minister and psychiatrist can mutually strengthen each other; it proves to be a fascinating story of clerical life.

Michael Mann, born in poverty but trained for the ministry, is deposed from the priesthood of his church on mysterious grounds. He serves time in the penitentiary, but ultimately devotes himself to a life of service in the hope of winning again the right to officiate at the altar of his church.

Because of the suffering which he had endured, Michael Mann was able to read the lives of other people. His insight made him a valuable ally of the psychiatrist. Their friendship rises to a dramatic climax.

Can any man understand life without suffering? Can a minister render real help to distraught souls and at the same time retain the goodwill of his more respectable parishioners? In a kindly way these questions are faced by this book. It will give a minister much to think about, besides providing the material for an excellent sermon on "Hope".

J. R. S.

The Drift of the Day, by Burriss Jenkins. Willett, Clark & Colby. 201 pages. \$2.00.

Here is a popular presentation of present day thinking in the Christian church. There is no pretense of theology but a simple appeal for the open mind to think clearly about the heart of many great issues.

The author is a pronounced supporter of a faith in Jesus as the Christ, admitting that he counts this the most important faith the church holds. He is convinced also that Jesus' teaching fits our time. The message of Jesus is of universal validity because Jesus was a cosmopolitan, "a man of all times and all nations."

Rev. Mr. Jenkins pleads for a closer feeling of brotherhood which he thinks ought to be evidenced at least in the recognition of church membership universally. He is particularly out of sym-

pathy with the re-performance of the baptismal sacrament.

The author of this stirring appeal to virile Christianity is the minister of the Linwood Christian church of Kansas City.
R. W. A.

The Call and Challenge of the Unseen, by F. B. Meyer. Fleming H. Revell Company. 184 pages. \$1.75.

It is rather unusual to read a volume of sermons which have been preached by a man over eighty years of age. In these fifteen discourses Dr. Meyer shows all of the insight, sympathy and "sweet reasonableness" which characterized his sermons and addresses at Northfield a generation ago. It is true that the mighty social issues upon which preachers of the new day feel called to dwell are not emphasized in these sermons. But after all, the world will never get to the place where it does not need a gospel which has to do with man's responsibility towards his Maker. And the time will never come when this truth can be divorced from the allied truth of man's duty to his fellow man. In the largest sense of the word all vital preaching is "social" in its implications. It is possible that a couple of the subjects discussed in this book lack a general appeal to the Christian of today, but the collection, as a whole, does not have to be defended. It deals with truths old as time, but ever new.

Among the titles are the following: "The Brooding Spirit," "The Victory of Calvary," "The Law of the Spirit," "The Problem of Our Personal Sinnership," "The Fiery Ordeal of Temptation," "Dislocated Limbs," and "The Quiet Heart."
L. H. C.

Prayer, by Nancy A. Allen. Fleming H. Revell Company. 127 pages. \$1.00.

Mrs. Allen has given us forty-eight lessons on prayer in eight groupings of topics. Each page contains many quotations from and references to the Biblical teaching on prayer. It was out of the experience of dealing with prayer groups of women in the churches that the book was compiled, and it is chiefly intended for such groups, although it can be commended for the devotional expression of Christian people in individual privacy as well as in public. Because the book comes to us from such a background it bears a special mark of sincerity and conviction.
F. F.

The High Faith of Fiction and Drama, by William L. Stidger, D. D., Litt. D. Doubleday, Doran & Company. 254 pages. \$2.00.

So truly has Dr. Stidger created his own special field of preaching that he has been called to Boston to teach his method—the "Symphonic Sermon." Here are fifteen such symphonies dedicated to that "minister of mirth", Fred Stone. Each theme is timely and the message made so plain that all who hear may understand; The Enemy, Saint Joan, The Big Parade, Ben Hur, The Devil's Disciple, Hell Bent for Heaven, The Passing of the Third Floor Back, The Servant in the House, The Miracle, The Fool in Christ, One Increasing Purpose, The Power of a Lie, (Bojer), Princess Salome, The Way of All Flesh, and Seventh Heaven, are the plays, books, and motion pictures used to point the messages.

W. D. K.

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The Steep Ascent, by Robert Norwood. Charles Scribner's Sons. 197 pages. \$1.50.

The familiar words of Reginald Heber's hymn provide the theme for these series of Lenten meditations delivered at St. Bartholomew's Church, New York:

"They climbed the steep ascent of heaven

Through peril, toil and pain."

The sermons interpret the steep but joyous ascent of the Christian life—the ascent through hardship, difficulty and pain, leading to Christhood. In the Foreword, Dr. Norwood says that "our planet is a school of initiation into the mysteries of the Kingdom of God." "A Christian," he says, "is a candidate for Christhood under the guidance of Jesus."

The meditations are very intimate and personal and deal with the problems, questions and difficulties of a Christian's everyday life. The preacher speaks with

conviction and uses the language of our time. He loves people, sympathizes with them, keenly observes and understands them, and passionately desires to win them to the discipleship of Jesus Christ.
P. F. B.

Biography

Charles W. Elliot, Puritan Liberal, by Henry Hallam Sanderson. Harper and Brothers. \$2.00.

Factless biographies are now the fashion. Once the life stories of great men were rehearsed in great detail. But the ordinary reader finds an exact fact something of a burden, and so today, biography has been popularized by telling when a man was born, possibly suggesting that he has died, and filling the remainder of the book with an interpre-

FLU AGAIN

NEW OUTBREAK OF FLU FORECAST

**U. S. Surgeon General Declares
Another Epidemic is
Possibility**

Washington, Dec. 28—(AP)—Another outbreak of influenza more severe in nature than the disease now prevailing is regarded as a possibility later in the winter by Surgeon General Hugh S. Cumming.

"This seems to be a typical influenza epidemic," he said, "and it is similar to the 1918 outbreak in the mildness of the first cases."

Deaths in the 1918 wave of influenza were 500,000 in excess of the normal number from the malady, and in 1920 there were 100,000 excess deaths, but in 1926 there were only between 15,000 and 20,000. Indications thus far have led Cumming to believe that mortality this year may be greater than in 1926.

He agreed with the estimate by public health officers that there were approximately 1,125,000 new cases in the United States in the week ending December 22.

Deaths from 58 cities for the week were 710, reports to the census bureau showed, as compared with 475 deaths in 62 cities for the previous week. Surgeon General Cumming said this bears out expectations of a large increase in deaths as the number of cases increased.

This is not to "scare" you, but to remind you that Common Sense says "BE PREPARED"—not for the time of special peril only—adequate protections is ALWAYS NEEDED! After the flu has run its course thousands of causes of death and disability will yet be with us.

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tation of his character. Personally, the writer would like to know something of the disposition of a great man's wife, how his children turned out, and what sort of a place he lived in.

Dr. Saunderson's book is an interpretation of the religious life of Charles W. Eliot. To give background to the story, something is given of the history of the Puritan movements, and more details are supplied concerning the rise of Unitarianism than about Dr. Eliot. His life is presented as the climax of both Puritanism and liberalism.

Every book which gives the life-blood of a great man supplies abundant food for thought. Dr. Eliot's faith is worth pondering. However, one suspects that the nearer one gets to Beacon street the larger will be the sale of this book. It is almost a perfect expression of the spirit of Boston at its best. J. R. S.

Henri Bergson, by Jacques Chevalier. The Macmillan Co. xx + 351 pages. \$2.50.

In the early part of the twentieth century liberal theologians everywhere were reading "Creative Evolution", the work that possibly more than any other made Bergson known. It was so refreshing to find a reputable scientist, largely from the point of view of biology, talking about the soul, immortality, and God, though he seldom used that latter term. Bergson grounded his belief in these in a respectable scientific method and attitude. Joseph Lotte said of that work that while Bergson used the term God in it only once, he made God felt on every page and William James thought the book was entirely new word on the whole question of matter and spirit.

This work of Chevalier's will do at least two things for the one who has read "Creative Evolution" or Bergson's other works. It will give him a cursory picture of Bergson, the man; the milieu, the period, and the philosophical currents in and amidst which he lived, and it will give him a rapid survey of Bergson's contribution to philosophical thinking. But more important even than this perhaps is the fact that it will give one an inkling of Bergson's significance as the initiator of a certain line of philosophical reasoning. It will lead him beyond Bergson to the type of thinking which is the fruit of his method and thought. Bergson never fully developed the religious implications of his philosophy. Chevalier does so in this work, having the benefit of Bergson's personal counsel beforehand and his full approval when completed.

The book is not easy reading. In fact it is extremely difficult and technical in some sections, but any reader who has read "Creative Evolution" and has a little grounding in philosophy will be infinitely the richer for giving it the serious perusal which it demands.

H. H.

Lighter Vein

This Side Idolatry, by C. E. Bechhofer Roberts. The Bobbs-Merrill Company. \$2.50.

Any lover of Dickens will read this book with interest. It does not follow, however, that he will read it with approval.

After laying the book down, the reader

who is familiar with the writings of Dickens will likely say, "Surely the man depicted here could not be the man who wrote 'Nicholas Nickleby' and 'Little Dorrit' and 'Dombey and Son.' If the creator of those masterpieces of fiction really was such a man as is shown in this piece of writing, then I prefer the original fiction narratives to this post-mortem fictionizing of the fictionist."

If everything in this book should prove to be true, we should still need to ask whether or not it is presented in such a way as to give a true impression of its subject. We should be inclined, also, perhaps, to question whether the way Dickens treated his wife was of more importance to posterity than a consideration of the man's literary genius, as the writer of this book apparently would lead us to think.

At any rate, this reviewer, who, in his tenth year, read everything that Dickens wrote, is glad to record that the experience brought early into his life something fine and wholesome that cannot be taken from him by any biographical fictionizing.

After having thus shrived his soul, the writer of these words can now, in all sincerity, advise the reader to read the effusions of the "Ephesian." H. E. T.

Royton Manor, by Caroline Atwater Mason. Fleming H. Revell Company. 302 pages. \$2.00.

"Debby," the refined daughter of aristocratic old Judge Duane, finds upon return from a trip abroad that she is in love with Warner Kennedy, an old college friend of her warm-hearted brother Alan. It is not until after her marriage upon her father's death, that Debby discovers the man she has married is surly and self-centered without thought of her own happiness, however much he had previously promised to make her happy.

Things go from bad to worse, until both her brother and cousin are forced from the old family home by the sarcastic words and biting temper of the husband who has become wrapped up in the business of making a living. The last straw comes when he cruelly treats his and Debby's sickly son and Debby leaves incognito for Europe and friends. It is here that she meets, while with friends, a former Father of the Rule of St. Benedict with whom she had engaged in several arguments on Catholicism. It here also that she is finally followed by her husband who in a fit of rage compels her into a boat and out into a storm in which they both almost lose their lives. E. Q.

Blue Ruin, by Grace Livingston Hill. J. B. Lippincott Company. 318 pages. \$2.00.

This book written by a woman whose chief interest is work among young people, consists of love's young dreams, disappointments and final reward.

Lynn, home at last after spending four years at college, has always looked forward to this big day when she would once more be with Dana, her sweetheart since childhood. Many happy days she had planned for Dana and her, but disappointment soon faced her.

Although Dana did love Lynn and looked forward to the day she would become Mrs. Dana Whipple, he couldn't refrain from Jezebel's company. The first time Jezebel, the mischievous little

flapper, cast her eyes upon Dana, she was determined to have him for her own, and it was not long before she did. For while Lynn was in Europe, due to a promise she had made her Aunt, Jezebel induced Dana to marry her.

Dana soon left Jezebel and came home to ask Lynn's forgiveness but lost out, as Lynn had given her love to a notable minister who was indeed worthy of her.

Lynn had played true and was rewarded, but Dana's life as well as career was ruined, ruined, ruined. E. V. F.

With Dog and Canoe, by Dillon Wallace. Fleming H. Revell Company. 269 pages. \$2.00.

This is a fascinating, wholesome, and meaningful story of the big north woods of Canada which we gladly recommend for the reading of all boys between the age of ten and sixty. No adult could possibly feel that he had wasted his time with this novel. Dillon Wallace is well known as an author of boys' stories which have Labrador for their setting.

The book, full of out-door adventures, succeeds not only in keeping the reader on edge with excitement and suspense, but incidentally it traces the evolution of the character of a lad who starts out in the woods as a disagreeable snob spoiled by the gay lights of the city, and ends up after many hardships and thrilling experiences as a youth of the finest moral caliber and social outlook. The attitude toward life reflected in the book is Christian. It deserves wide reading and popularity among our youth.

P. F. B.

Scarlet Sister Mary, by Julia Peterkin. Bobbs-Merrill. \$2.50.

I am not surprised to find this new novel of the Gullah Negroes taking its place among the best sellers. The author has given us a character in her Mary or May-e as her friends call her which will live. Mary is a beautiful girl, physically and socially, and loyal to her brute of a husband July. But after growing thin and ill from mourning his unfaithfulness she takes a new view of life. The new view is one her religious friends cannot sympathize with. She is read out of the church. But she mothers her brood, of various paternity, feeds them and clothes them and by sheer force of sympathetic womanhood wins her way back to the hearts of all. W. H. L.

Ol' Man Adam An' His Chillun, by Roark Bradford. Harper and Brothers. 264 pages.

Here is the Bible in the language of the colored preacher. It begins with "Eve and the Snake" and concludes with "Nigger Deemus." And there are laughs in every story. This author knows the black race. In his introduction he divides it into three classes: niggers, colored folks and Negroes (spelled with a capital N). These primitive stories are of the first classification. The Bible assumes new meaning under the interpretation and the preacher mixes the ancient with the present in lively fashion. W. H. L.

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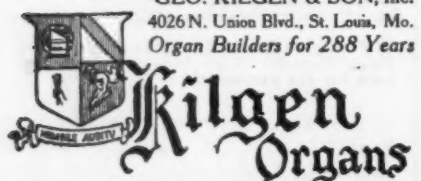
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CHOICE OF THE MASTERS

Church School Adults

(Continued from page 332)

More persistent purposes mark the adult as he runs the gamut of life's duties.

Wider knowledge, at least for the adult searcher after truth whose candle of learning never goes out. Books, periodicals, radios lay at his feet treasures earth-wide and age-long.

Richer experience, for as the years come and go, life situations multiply and experience often becomes the schoolmaster to drive into our heads what books never could do. The sad or the glad experience fills the day as adversity or prosperity makes its contribution.

Prejudices become set, personal and social, making the adult more or less partisan, provincial. Class discussions often reveal unsuspected mind-sets in individuals. Adults become more and more opinionated as to racial, national, and international issues, and problems which affect economic, political, social, and religious welfare.

Habits become fixed. Very largely in the direction of those adolescent yearnings, not always so. Every church school leader who shifts from work with youth to work with adults, knows how less pliable adults are. How hard to get them to take on new ways of doing things, or to accept innovations of any kind.

More cautious. As a rule, adults are less inclined to take a fling. There are exceptions in the dare-devil type who at any age parachute through life. Most mature men and women tread softly where reason, experience, and better judgment lift danger signals.

More resourceful, because of keener minds, more alert, and because of more power at the finger tips, more connections with sources of light and leading, more friends, more experiences, more everything, legions more, at beck and call.

Less visionary, more matter-of-fact, because of life's hard knocks, bitter disappointments, and footless rainbows.

Adjustments made with more difficulty, physical, mental, and spiritual. This trait is especially applicable, as we know, to older adults and certain types even in middle life.

Harder to reach evangelistically. This point needs little emphasis here, so well is it known. The harvest time in evangelism is before twenty-five. Religious psychologists and old-time revivalists agree at least on this point. While there is life, there is hope, it is true. The grace of God operates in any decade of life. It is not confined to any one page of the calendar.

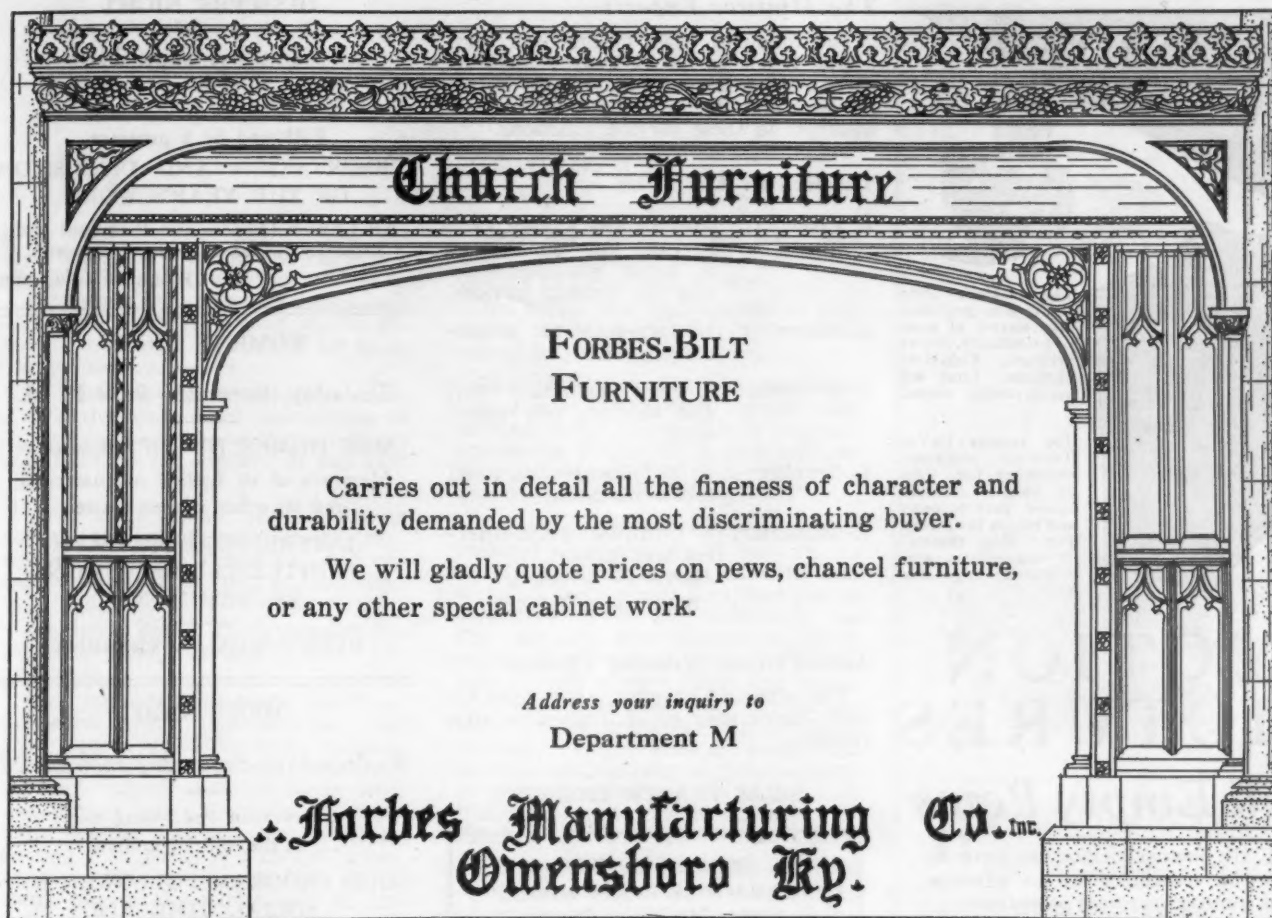
Character-twists become more pronounced; they assume uglier shapes and proportions, such as selfishness, stub-

bornness, impatience, bigotry, jealousies, eccentricities of any sort. How often these horrid little imps lift their snarling, fiendish forms above the day's horizon to make life miserable.

Adult class traits and types. Every teacher of an adult class knows that there are adult class traits, as well as individual traits of the members that have to be considered. Adult classes, as a rule, are less homogeneous in membership than those of youth, more immobile, harder to please, having a greater variety of interests and abilities, more irregular in attendance, better able to give, less dependable for service because busy here and there, and not always their own masters.

Adult life is a time of extremes in personality traits. Some there are who in obedience to the laws of health keep well and strong through the years, while others, through hereditary weaknesses or neglect, or sin, burn out their vitality. Some keep as bright as the sun at its zenith; others pale mentally with the passing years. Some grow tolerant with a sweet reasonableness; others become narrow, bitter, and intolerant. Some become more appreciative of the good and the beautiful in nature, literature, and life, while others become critical and cynical, and make inky the skies of their friends. Many are progressive in thinking and attitudes; some conservatively pull back in the harness, shying at new phrases for fear of losing the old truth. Some are thrifty, others spendthrift. Some generous, others parsimonious. Some live in the lap of luxury; others exist on the bitter edge of poverty. Some are industrious; others indolently drift into the ranks of the ne'er-do-wells. Some are social, alter-minded; others are anti-social, ego-minded. Some are so small in their humanness that they can sit on the point of a needle and fan themselves with electrons; others there are whose breadth of sympathy for a suffering world causes them to live in "a house by the side of the road to be a friend to man." Some give way to the downward pull in their lives and slip into the slime of the gutters; others follow the upward urge of the Divine in the soul of man and become a little less than the angels of God, co-workers with Christ to get His gracious will done in the world.

Some, or all of these kinds of adults, we find in the church schools. These, with their varied traits, face the present-day adult church-school leadership and say, Know us, and use us, or lose us! These church-school adults are worth knowing, and worth using for the sake of their service in the Kingdom of Jesus Christ.



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A Book Mark

When a minister has several books on his table at the same time for reference, etc., the question of bookmarks is sometimes of importance. If he will clip the four corners of an envelope, especially one of those colored ones some firms have a delight in using, he will have four bookmarks that slip over the corner of the page, permit the closing of the book without bulk, that show up plainly when the book is taken up again, that can be used indefinitely, and that cost nothing!

Wm. T. Paterson,
Norwood, Ohio.

Increasing Efficiency of Young People's Organization

We have both a senior and junior young people's organization. We have found it valuable to have corresponding officers in each society, and have the two groups of officers meet together occasionally in their cabinet meetings and talk over their activities and problems together. The senior officers are responsible for the training of their respective junior officers. For instance, the senior missionary president must see that the junior missionary president understands

her work and carries it on properly. This helps both sets of officers do their work better, and trains the juniors so they will make good senior officers.

S. Milton Jarratt,
Crawford, Colorado.

A Tactful Communication

Pastors in small rural churches have to be resourceful, and to use all the training they have. At Williamstown and Westdale, New York, the Methodist Episcopal churches have as their pastor a man who owns and also knows how to operate a small printing press. This he uses for purposes of publicity for the churches, and thus forms contacts with the people at a minimum of expense. For instance, it was decided to wire the church at Westdale, and money was needed. The pastor therefore sent out a communication to that effect. But in a tactful manner he arranged the form in such a manner that every person might make a reply. Spaces indicated the amounts the contributors wished to give, and also when payments might be expected. Then was added the rather unusual line, which might be checked:

"I do not feel that I am able to make any contribution." Hence the recipient

was left without an excuse of not making a reply of some kind.

William J. Hart, D. D.,
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METHODIST EPISCOPAL CHURCH Westdale, New York

Dear Friend:

We are wiring the church in Westdale for electric lights. The work and materials will cost \$85.00. There is no money in the treasury to take care of this expense. I am therefore sending this letter to the members and friends of the church asking each one for a contribution. Should a larger amount be contributed than is necessary the surplus will be used to pay the regular running expenses of the church. Will you kindly fill out the enclosed card and mail to me in the stamped envelope? Do not send currency by mail. When your card reaches me I will call at your home and receive your contribution.

Cordially yours,
A. F. Knapp, Pastor.

(Please check in proper squares and return lower portion to me)

METHODIST EPISCOPAL CHURCH Westdale, New York

[\$.....]

☐ I will cheerfully give toward the expense of wiring the church the amount marked in the space above.

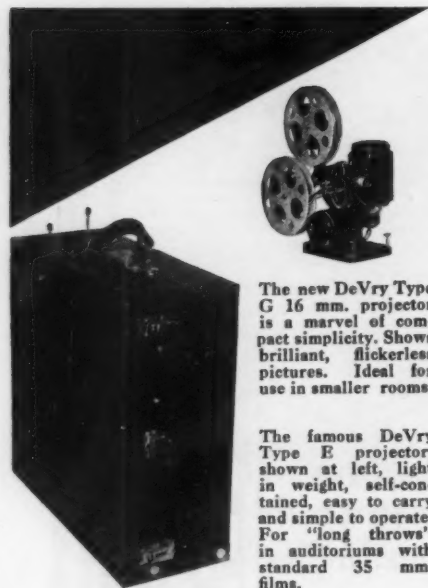
☐ You may call for my contribution at any time.

☐ Do not call for my contribution until after Nov. 1, 1928.

☐ I do not feel that I am able to make any contribution.

Name.....

Say: "I saw it in *Church Management*," when writing adver-



The new DeVry Type G 16 mm. projector is a marvel of compact simplicity. Shows brilliant, flickerless pictures. Ideal for use in smaller rooms.

The famous DeVry Type E projector, shown at left, light in weight, self-contained, easy to carry and simple to operate. For "long throws" in auditoriums with standard 35 mm. films.

MOTION PICTURES

Fill Empty Pews

THE motion picture has come to be recognized as an effective aid towards increased attendance. Churches universally are finding that suitable motion pictures in their parish houses and auditoriums can be used to stimulate interest. They find this note of modernity counteracts the tendency to stray and enables them to maintain established standards of dignity and reverence. A wide choice of suitable and fitting religious subjects is available at reasonable rental or purchase. Also any number of films for socials, entertainments, etc. Let us send you literature, free, and details of finance plan for churches. No obligation, of course.



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The Minister Expects

The following little outline was very useful for a series of Prayer Meeting talks setting forth the functions of the minister and the relation of the church members to these varying functions.

The Minister As

- | | |
|---------------|---|
| 1. Preacher | Expects The People To |
| 2. Pastor | 1. Take time on Sunday to enter wholeheartedly into the worship services. |
| 3. Evangelist | 2. Cooperate in neighborly service. |
| 4. Teacher | 3. Pray definitely for, and welcome new members. |
| 5. Missionary | 4. Be fellow-teachers and fellow-learners. |
| | 5. Cultivate world-interest and support. |
| | Harris D. Erickson,
Sunnyvale, California. |

Sells Prayer Meeting Tickets

The attached clipping taken from today's paper may be of interest to your readers:

SELLS PRAYER TICKETS

SEASON TICKET
To Mid-Week Prayer Meeting
Asbury Methodist Church
Price \$1.00
Good from Sept. 12th, 1928, to
May 28th, 1929
Not transferable
(Signed) H. D. Tucker,
Pastor.

The solution for waning attendance at Methodist prayer meetings has been discovered by the Rev. H. D. Tucker, pastor of Asbury Methodist Church at El Paso, Texas. The Rev. Mr. Tucker sells tickets to his midweek service at \$1 for the "season" and uses the money to buy new hymnals. Attendance at the Wednesday night meetings has tripled.

Douglas Marion,
New York City.

Mobilization Week

The First Presbyterian Church of Lansing, Michigan, substituted Mobilization Week for Rally Day. Here is the program for the week. Sounds interesting doesn't it.

PICK UP PROGRAM

ENLISTMENT DAY

Sunday, Sept. 23—10:30 A. M.

SERMON THEME

"WHO?"

Special music by Quartet
We want this church to be known as
"A SERVICE CHURCH"

OFFICERS' NIGHT

Monday, Sept. 24

Supper at 6:30

Followed by a program

PRESENTATION AND DISCUSSION OF THE YEAR'S WORK

All Church Officers and President and Secretary of each Society expected.
B. J. KILLHAM, Chairman.

WOMEN'S NIGHT

Tuesday, Sept. 25—7:30 P. M.

MRS. HOMER HUGHES, Chairman
Members of all Ladies' organizations and all other women invited

INTERESTING PROGRAM PROFITABLE DISCUSSION REFRESHMENTS

EVERY WOMAN PRESENT!

MEN'S NIGHT

Wednesday, Sept. 26, 7:30 P. M.

Every man and young man in the church invited

GOOD PROGRAM FOLLOWED BY A SOCIAL TIME AND REFRESHMENTS

R. N. GIBSON, Chairman

CHURCH SCHOOL NIGHT

Thursday, Sept. 27—6:30 P. M.

For all the officers and workers in all the departments, week-day, expressional and Sunday divisions

SUPPER FOLLOWED BY A CONFERENCE ON THE WORK OF THE SCHOOL FOR THE YEAR

W. L. FROST, Chairman

YOUNG PEOPLE'S NIGHT

Friday, Sept. 28—7:30 P. M.

EDGAR BRANDT, Chairman

THE PRESBYTERIAN PROGRAM FOR YOUNG PEOPLE WILL BE PRESENTED

New officers for our Department elected

SOCIAL HOUR REFRESHMENTS

ALL YOUNG PEOPLE INVITED.

HOME-COMING DAY

Sunday, Sept. 30

Vacations over, let us all be in our places ready for worship and service
10:30 A. M., 12:00, 3:30, and 6:00

How To Grow

By Robert Cashman

MINISTERS are worthy men, but many of them do not know how to grow. Finding themselves in need of larger incomes, they turn to side-lines and divert their talents instead of developing themselves for fields of larger service.

The following suggestions have come out of many conferences with groups of ministers, and may be of help to others whose interests are similar. If you wish to grow in your work:

Write more letters; not answers to routine correspondence, but constructive messages to denominational officials, missionaries, possible contributors, and friends in far-away fields.

Improve your office equipment. Make it serve you better, and save your time.

Read more difficult books; not those necessarily which interest you, but those which open up new channels of thought, and which lead to new experience. Carry helpful books with you on your trips. Some men multiply their reading without extra effort by putting their books in different places, as for instance, one in the dining room, one in the parlor, one on the bedroom stand and one in the automobile, as well as those which are near at hand in the study. Thus precious moments may be utilized with results that are almost astonishing.

Go to conferences and conventions; invite them also to your own church; promote and administer them. It will make you a greater and more confident leader in many ways.

Attend summer schools; not only those of an inspirational nature, but those where hard work is required, and where credit may be secured for future recognition.

Belong to larger organizations than your own, such for instance as your state conference, and national and international groups for the promotion of world peace, brotherhood and friendship; take part in their programs and assume responsibility for their promotion.

Become a better administrator; discover new leaders, train them, and supervise their work. Create positions for them, if necessary. Perfect your church organization in every important detail. Often if new forces are put to work on a constructive program, they will accomplish more than their minister ever dreamed was possible. The man who led Moody to Christ without a doubt did a bigger work through Moody than ever he could do by himself.

Take more time for study, meditation and prayer. Only by so doing will your prophetic vision be enlarged, your courage increased, and your strength renewed.

Address other congregations and audiences than your own. Seek ever to avoid ruts in your work. Become known outside your local church.

Read biography, and study big men, not only successful business men, but leaders in every walk of life.

Be happy and enthusiastic in your work; in so doing, you will attract others to your support.

Multiply yourself by recruiting young men and women for Christian service. Some churches have not contributed a single life to the ministry in a generation. The pastor of such a church can afford to "grow."

Travel; spend your vacations in educational sight-seeing. It may be all right for others to seek out quiet and secluded spots where they may return each year for rest and recreation; but the minister who wishes to grow, should take every opportunity available to visit mission lands and places of historic interest. If he cannot stand before the great cathedrals of Europe, he can at least get away from his local environment, to feel the thrill of other scenes, and to make new friends among the leaders of men.

Jesus said, "Go ye into all the world."

If we cannot go with our physical bodies, as teachers and missionaries, we can at least go in spirit, through some of the methods mentioned, and in so doing, we shall GROW into lives of larger usefulness, with adequate recognition as a part of our reward.

HOW DID YOU DIE?

Did you tackle the trouble that came your way

With a resolute heart and cheerful,
Or hide your face from the light of day
With a craven heart, and fearful?

O, a trouble's a ton, or a trouble's an ounce,

Or a trouble is what you make it;
And it isn't the fact that you're hurt
that counts,

But only, how did you take it?

You're beaten to earth! Well, well,
what's that?

Come up with a smiling face.
It's nothing against you to fall down
flat,

But to lie there—that's disgrace.
The harder you're thrown, why, the
higher you bounce;

Be proud of your blackened eye.
It isn't the fact that you're licked that
counts,

It's how did you fight, and why?

And though you be done to death, what
then?

If you battled the best you could,
If you played your part in the world of
men,

Why, the critic will call it good.
Death comes with a crawl, or comes
with a pounce;

And whether he's slow or spry,
It isn't the fact that you're dead that
counts,

But only how did you die?

Edmund Vance Cooke.



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CHICAGO



I Gather Ideas

By James Elmer Russell, Auburn, New York

THE First Presbyterian Church of Watertown, New York, may come to be known as the church with a "Kiddie door". Into the beginners' room of the new educational building, two doors open. One is a door of the usual size. The other is a door about four feet high and eighteen inches wide, just big enough for a kindergarten child to go through. Before the building was completed, the pastor of the church remarked, "The children are just wild to go through the 'Kiddie Door' into their own room." A church with a "Kiddie Door" somehow seems to have caught the spirit of Jesus, "Suffer the little children to come unto me."

It is the home and not the Sunday School which is very often the real problem in the training of boys and girls, as these incidents show.

A boy in the primary department of a village Sunday School brought one Sunday an offering of fifty cents. The amount was so large that his teacher inquired where he got it. Very frankly, the lad answered, "Father and I played poker yesterday and I beat him."

A pastor in the City of Binghamton was called to the home where the mother was sick. In the sick room was a little boy of about three. Before the pastor left, he offered a prayer. When the prayer was over, the little boy looked up into his face and said quizzically, "What for you swear?"

In a modern church, a young man had taken charge of a class of boys. He had an idea which some teachers have not yet adopted that a teacher had some week-day responsibility for his class, so he was trying to get acquainted with the boys and started out to find their home addresses. Using the phone, he inquired at one home, "Does John Smith live here who goes to the Methodist Episcopal Sunday School?" The father came to the phone and the teacher, as he listened, heard the father, as he evidently turned around, inquire, "Any of you kids go to the Methodist Episcopal school?" This father did not know where his children went or whether they went at all.

The North Church, Geneva, has established a unique ministry of music. They employ a leader of music at a salary as much as some churches pay for their musical budget. This leader gives the women members of the adult choir

This is the first of two articles by Dr. Russell recording the ideas from many churches as he continues his itinerary through the churches of New York state. It is hard to imagine any pastor who can not pick, at least, one worth while idea out of this article.

an hour rehearsal Monday evening. The men rehearse Wednesday evening. The men and women have a two hour rehearsal Friday evening. The boys' choir, the Junior girls' choir, 16 boys and 20 girls, have a Friday afternoon rehearsal. Children six to nine, Thursday afternoon. An orchestra of twenty pieces rehearses Monday evening. The men and women of the choir have one-half hour's music lesson a week free. When they come into the choir, they agree to give a year's service to the choir. There is a waiting list for the Junior choir. There are only thirty-six vestments and a member of the choir who is absent for two Sundays turns in his vestment and loses his place until his turn comes again.

The following fine service of consecration for new officers and teachers and leaders of the church was used by the First Presbyterian Church of Utica, being adapted from the Church of the Covenant, Cleveland. It was as follows: "An Elder of First Church:

In calling you to be teachers and officers in our Church School and leaders in the activities of the young, the church confers upon you a high honor, an honor as high as discipleship itself. To be set before the youth of the Church as one worthy of being imitated carries with it a great and sobering responsibility. But your responsibility does not end with example. To you we commit the task of inspiring our boys and girls to see the City of God and to give themselves to its realization. There is no higher calling. In accepting this unordained ministry as your field of Christian service, you enlist in the company of those who walk close beside the Christ. Teachers, Officers and Leaders:

It is, indeed, a high honor that our church has conferred upon us, in trusting us with the spiritual nurture of her youth. But it is not only an honor; it is a sobering and exalted privilege. We will do our best to "walk worthily of the high calling wherewith we have been called." In the gradual unfolding of Christian character, God works in a mysterious way his wonders to perform. We would be workers together with God in this transformation of human life.

We will try to learn the secrets of this spiritual process, that we may lend ourselves intelligently to its best fruition.

We will strive to subdue our insistent selves, that the glory of unselfishness may shine forth from our lives to illumine the lives of those we lead.

We will never be content with less than our best of skill, of mind, of heart, of will. No pupil shall ever doubt our love or our sincerity. Love and truth shall be as lamps unto our feet.

We will link our spirits with that of the Eternal Christ; with Him as our Companion we shall never be discouraged, nor suffer defeat; with Him as our Guide and Friend, we shall know the joy of leading others along the crystal pathway that leads to Everlasting Life. Pupils:

Believing that you are qualified to lead the young people of this church, into the fullness of Christian experience, and appreciating that you sincerely dedicate your minds and hearts, your time and talents to this "high calling wherewith you have been called", we here make public pledge of our support and loyal co-operation. We desire that from your labors there may come through us a holier Church tomorrow, a purer faith, a friendlier world. We promise to work and study with you that the seeds you sow may fall upon good soil, that your consecrated service may be followed by glorious results, that in your labor for us and for God, you may find the joy and the peace that passeth understanding.

A remarkable piece of correlated church finance is in operation in the Madison Ave. Church of Albany. Into the budgets for church expenses and benevolences goes every item to which the church in any way contributes. For example, there is an item for the operating expenses of the Sunday-school, including the sending of delegates to summer conferences. Another item is for the week-day schools. The current and missionary expenses of the Pastor's Aid Society, young people's societies, men's brotherhood, missionary work of the Sunday school, and of all other agencies go into the budget.

On the other hand, all members of the congregation, including the Sunday school, are asked to contribute through the duplex envelopes to this church budget and there are now 800 subscribers,

750 of whom give to both church expenses and benevolences. Once a quarter, the church treasurer sends to the Sunday school treasurer one-fourth of the amount set aside for the operation of the Sunday school. At regular intervals, the church treasurer sends a proportionate amount to the treasurers of the organization to carry on their work. The development of this correlated finance plan is the result of a good many years of persistent education, and the last Every-Member-Canvas was by far the best ever held.

In this same church, Children's Day is Promotion Day which is felt to be the psychological time for promotion rather than Rally-Day in the fall. Every child present who has been present every Sunday during the year is awarded a gold pin. Those present for two years are awarded a gold wreath. Those present for three years a gold bar, and for four years, a fourth year gold bar. Children present every Sunday except when excused for illness receive a certificate on Promotion Day. Children present every Sunday except one save when excused for illness receive another type of certificate. In this Madison Avenue Church the women of the church act as hostesses at the young people's meeting every week and serve light refreshments.

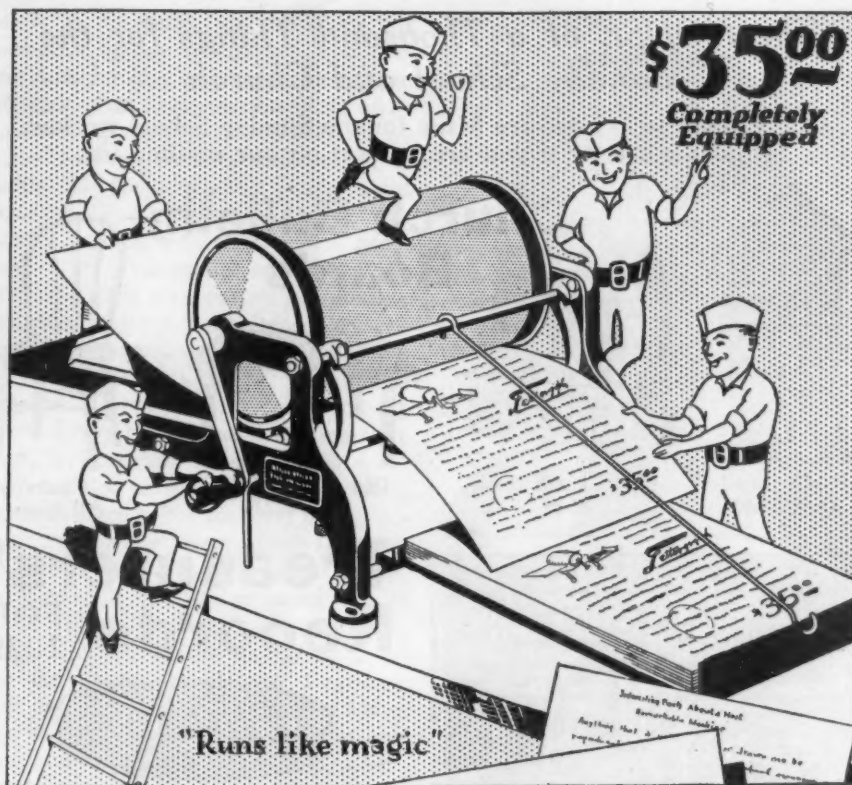
Religion Hard Pressed in New England

The United States government is now issuing reports on religious progress for the years 1916-1926. If one likes to study figures, these reports give the basis for some good hard thinking. In the new states the churches show growths commensurate with the increasing population. From the older states the losses show the pressure under which churches are laboring.

Here are four New England States and the figures tell the story.

	1916	1926
MAINE		
Number of Churches	1,607	1,446
Number of Members	255,293	294,092
Sunday School Scholars..	130,433	106,737
Value of Church Edifices..	\$10,437,836	\$19,186,647
NEW HAMPSHIRE		
Number of Churches	897	821
Number of Members	210,736	223,674
Sunday School Scholars..	77,593	62,219
Value of Church Edifices..	\$ 8,646,642	\$15,116,044
MASSACHUSETTS		
Number of Churches	3,159	3,340
Number of Members	1,977,482	2,500,204
Sunday School Scholars..	555,236	496,375
Value of Church Edifices..	\$89,893,220	\$177,275,721
VERMONT		
Number of Churches	887	858
Number of Members	145,682	161,123
Sunday School Scholars..	61,109	45,872
Value of Church Edifices..	\$ 7,062,635	\$12,235,165

These reports are for both branches of the Church, Protestant and Catholic. The Protestant situation may be inferred if one has a local knowledge of the situation. Quite consistently the reports in these states show that membership is about holding its own, the number of organizations has been falling off, Sunday school pupils are fewer in each instance. There is an increased value in the property held, brought about by the general real estate situation during these ten years.



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\$3.30

Church Bulletin Boards



Dietz Class Tables
Only \$22.00



Chairs
All Sizes

Sept. 15 ATTENDANCE and OFFERING. 1921									
Class	Teachers	Enrollment	Present	Offering	Class	Members	Pres.	Offg.	
1 Mr. Anderson	12	0	10	17	★ 9	6	63		
2 Mrs. E. Holmes	10	10	60	14	14	9	14		
3 Miss Fowler	14	11	71	19	10	7	12		
4 Mr. B. Smith	10	8	54	Business	44		1.28		
5 L. L. Jackson	★ 15	15	93	Primary	86		1.54		
6 E. Martin	★ 9	9	75	Junior	12		3.03		
7 W. H. L. L. L.	8	7	10	Visitors	4				
8 E. Gardner	14	13	89						
9 E. Gardner	★ 8	8	71	(Religious Sun. Sep. 14)					
10 W. Adams	116	85	470						
11 Albert Livingston	73	53	3.38	Attendance	776		31.18		
12 Mrs. E. Adams	26	25	1.75	Today					
13 C. Williams	52	45	89	Last Week	653		29.29		
14 Mr. W. P. Miller	21	20	2.37	Birthday			4.73		
15 C. Brown	54	27	15	Gables	13.33				
16 Mrs. L. L. L.	75	59	4.95	Total	49.24				
Membership Aug. 300				Collection on Tue. Eve. Oct. 4					

Dietz Report Board The Superintendent's Friend



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Treasurers' Records FOR 1929



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Let Me Walk with the Men in the Road

'Tis only a half truth the poet has sung
Of the "house by the side of the way";
Our Master had neither a house nor a home,
But he walked with the crowd day by day.
And I think, when I read of the poet's desire,
That a house by the road would be good;
But service is found in its tenderest form
When we walk with the crowd in the road.

So I say, let me walk with the men in the road,
Let me seek out the burdens that crush,
Let me speak a kind word of good cheer to the weak
Who are falling behind in the rush.
There are wounds to be healed, there are breaks we must mend,
There's a cup of cold water to give;
And the man in the road by the side of his friend
Is the man who has learned to live.

Then tell me no more of the house by the road;
There is only one place I can live.
It's there with the men who are toiling along,
Who are needing the cheer I can give.
It is pleasant to live in the house by the way
And be a friend, as the poet has said;
But the Master is bidding us, "Bear ye their load,
For your rest waiteth yonder ahead."

I could not remain in the house by the road
And watch as the toilers go on,
Their faces beclouded with pain and with sin,
So burdened, their strength nearly gone.
I'll go to their side, I'll speak in good cheer,
I'll help them to carry their load;
And I'll smile at the man in the house by the way,
As I walk with the crowd in the road.

Out there in the road that goes by the house,
Where the poet is singing his song,
I'll walk and I'll work midst the heat of the day,
And I'll help falling brothers along—
Too busy to live in the house by the way,
Too happy for such an abode.
And my heart sings its praise to the Master of all,
Who is helping me serve in the road.
—Walter J. Gresham.

Religion Vs. Beliefs

History shows that religion does not die when beliefs are destroyed. Religion and beliefs are not the same thing. Beliefs are man made; religion is of God. Beliefs arise out of the councils of man. Religion out of the council of God. Religion is inherent in man. Beliefs are imposed upon man. Beliefs are but the babblings of man to express the desires of the soul within. In the change or loss of these babblings man gains a more articulate language suitable for a growing soul. Man may lose his beliefs, but he cannot lose his religion.—A. F. Hess.

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Mystic Moods

(Continued from page 343)

This mystic mood comes upon thoughtful men in contemplating nature. When men can divorce themselves from the absorbing care of the daily round and come alone into communion with nature, the mood will rise. Leave the artificial city, with its monotonous streets, conventional architecture, and eternal chatter of gossiping neighbour, and stand alone upon the seashore. The distance of an unbroken horizon, suggesting infinity, and the chariots with cresting foam breaking at your feet on the shore, and receding with the murmuring music, speak a universal language. Or stand in solitude upon some eminence where the valley dips away in beauty, the greensward is seamed with sun-kissed streams, and the landscape is fading out with misty mountains whose heads are clothed with clouds like the draping of great altars. Come stand in the silence of the forest glade, where birds carol their morning chorus to the accompaniment of the harping winds, or walk out into the dark when the face of night looks down upon you, and the starry heavens follow the sweep of the Pleiades. Stand anywhere alone in nature, and say how foreign to your mood is the clatter of the world's machinery and the idle prattle of talking men. It is then that we feel the presence of something or someone who is trying to speak to our inmost self. Deep calleth unto deep as our souls stand in silent awe.

Litterateurs also find themselves swept by a pensive mood. It is scarcely suggested by Shakespeare. He dwells among the haunts of men—a diagnostician of human passions and imagination. But Browning, Tennyson, Wordsworth, Macdonald—these men hear the voices from eternity and translate them into our vernacular. Dumas is fascinating with a morbid, sometimes salacious interest. In vain will you look for a single line that breathes the higher atmosphere. But DeSales and Fenelon—these writers guide you to the heights. The scientific spirit does not of necessity dampen this mood. When Copernicus received the printed volume of his works, his foot was on the threshold of the eternal world, and he said: "Now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." Isaac Newton, Galileo, Kepler, Hugh Miller, and William Thompson were all eminent scientists, and yet they all kept attuned to the spiritual and eternal. Mungo Park, wounded and helpless in African heat, reaches out his feeble hand and touches a fragment of hair moss, and this mood turns that bit of nature into a miniature Bible, and there he communes with God.

Science is a word to conjure with. It is positive in its creed and rather dog-

matic in its doubts and negations. It examines nature by analyses, and reason admires this specific, tangible form of work. But in proportion as we learn to analyze, classify, and catalogue, we leave feelings behind; and reason is liable to treat emotion with scant courtesy. But feelings are a part of our nature and have their legitimate function in life. We cannot say that reason is always right, and emotion ever illusive. We cannot afford to take reason so seriously as to exclude emotion or tyrannize over our feelings. Matter, the field of science, is servant to the spirit and the spirit is free. Nature has something more than an academic value. It has a religious office, serving our mystic moods. Its first office is not material but spiritual. The botanist takes us into the flower garden and picks flower after flower, explaining its beautiful organization. It is all very interesting, but we wish he might end his lecture and allow us to see the flowers, smell their fragrance, and dream of mystic associations. Flowers exist for the language of the soul first and for the science of botany afterward.

A book is brought to the office of the bookbinder. The examiner opens it, scrutinizes its covers, sewing, quality, and folding of paper, registry of type, and imprimatur. He pronounces it a good book. He does not know a single sentiment in the book. He sees only as far as the paper mill, cotton field, and type foundry. He pronounces the verdict as a materialist. The same book reaches a newspaper office. Some man begins reading. It catches his mind and holds him to the end. He, too, gives his verdict, "A very good book." He could not tell you whether its type was minion or bourgeois, whether it was sewn with silk or linen, bound in buckram, or de luxe. He is thinking and feeling with the author's mind and emotion. The bookbinder is a material scientist, the reviewer a spiritual mystic.

At the concert the artist sings his song. The critic listens carefully and judges its melody, harmony, thoroughness, and counterpoint. He pronounces upon it from the standpoint of artistic and scientific composition. A layman hears the same song and is blissfully ignorant of intervals, diminished sevenths, and all the technique of music. But his soul is moved, his eye moistens, and his fancy is busy with associated scenes of yore. The composer's work made use of the laws of musical composition secondarily. His primary purpose was to awaken the spirit of the hearer. The scientific critic has no right to forbid my tearful, emotional enjoyment as the days of my boyhood glee find a resurrection through that song.

Day is dying in the west. The heavens are declaring the glory of God. The cur-



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tains of night are transfigured with the blended shades of amber, crimson, turquoise-blue, and all the splendour of tints which defy naming. A strange longing, almost akin to homesickness, rests upon the soul as we admire the sunset, and watch the day being cradled into darkness. Suddenly the optical scientist breaks the muse, saying: "I can explain it all to you. It is nothing but the refraction of light, running at various velocities through particles of moisture, suspended in the air by particles of dust." In his learned, academic fashion he can reduce a sunset to a mathematical problem. Let him speak in the classroom, but here let him hold his peace. Here we wish to hear Him whose fragrance breathes through all His work, whose thought is woven with matter, whose song is the music of the spheres, and whose dwelling is the light of setting suns. We do not fix our attention upon the type of the page, or vibrations of words. They are but wires connecting transmitting and receiving instruments by which thought, fancy, and emotion pass from soul to soul. We do not centre our consciousness on organ pipes when listening to the symphony. We yield ourselves to the spell of Bach, Beethoven, and Mendelssohn. We do not worship the book of the Bible, but through it we commune with the spirits of just men made perfect, and so breathe the atmosphere of eternity.

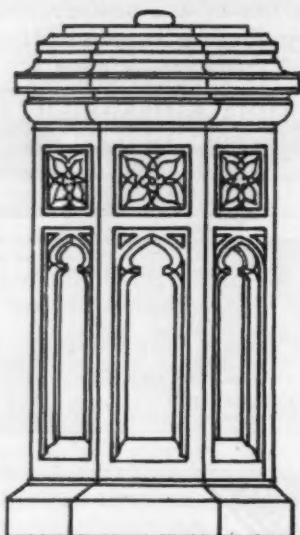
The mystic mood is one of the richest assets of our personality. If, like the author of Ecclesiastes, we neglect our divine and heavenly citizenship, and try, with backs to the light, to make ourselves permanently at home amid the scaffolding of temporal things, we will lose sight of the goal and write the pessimistic verdict: "Vanity of vanities: all is vanity." But if, with our faces toward the day, we live for time and eternity, enjoying all things freely given to us, and yet inheriting the things that are to be, then shall we write the optimistic verdict: "He hath made all things good in their time, and all things work together for good to them that love and cultivate the friendship of God."

The Under Dog

I gaze across the street so wide,
I start, I dart, I squirm, I glide;
I take my chances, oh, so slim—
I trust to eye and nerve and limb;
I scoot to right, I gallop through,
I'm here and there, I'm lost to view.
My life, I know, hangs in the toss—
Another plunge—I am across!
Oh, give me pity, if you can,
I'm just a poor pedestrian.

—Boston Transcript.

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On Using Our Vicar's Name for Reference

In a Church paper that comes from the West, I have read a short statement by the Rector, on the question of using the Rector's name for reference. The things it contained apply very often to every rector, we are sure. We know they do to the Vicar of the Chapel of The Mediator. The Vicar is perfectly willing and happy at all times, to act as reference to the members of this Church. He is glad to do anything possible to assist them in their lives. All will recognize, however, this truth, when a person uses his name for reference, who has never shown any concern about ordinary Church duties and responsibilities, and who perchance has never been inside the Church for a long time, it places the Vicar in an embarrassing position when asked to give a reference as to character. If a person cannot be depended upon to fulfill common Church obligations, what can he say of their dependability, in any other obligations? If he tells the truth, the person may not be given the position, and yet he cannot do otherwise.

Let no one think for a moment, that he is objecting to the proper use of his name for references. It seems only right, however, that he be not placed in the position of having to recommend someone whom he does not know well, or who has shown little or no concern for the work of the Church, which, after all, is the only connection the individual may have with the Vicar.

In the words of the Rector writing the above mentioned article—"Do not use him as reference unless your Church record is clear." This might be amended—"or unless it is your intention to keep your Church record clear from that time on."

—From *Calendar of The Chapel of the Mediator, Philadelphia.*

God in the Birth of a Child

God is with us in the BIRTH of Jesus. God is with us in the birth of every child. The wonder and mystery of birth never cease. And the charm of a little child is ever a new and fresh charm. You must take a little babe, and hold him in your arms to understand that. I think, I have no authority for it, but I think the wise men took the babe Jesus, and held him in their arms, just a wee minute. And I think the shepherds when they came and saw the sweet babe said to Mary, one after another, "Let me hold him, just a minute; I'll be careful, I'll not drop him." It is human nature to want to hold a little babe. . . . Do you want to read a wonderful story? Despite the flood of cheap, flaming, poisonous stuff upon our magazine stands, there are yet many wholesome books and helpful magazines. One of them is a true story from life; it is entitled "Richard, the Portrait of a Little Boy." It is one of the most beautiful things I have ever read, so sane, so happy, so full of common sense. Read it. And when you are done there will be tears in your eyes, but laughter in your heart—laughter that God comes to us through the birth of a little child. Yes, God is with us through the birth of every child, but he is with us in a special sense, in the birth of Jesus.

Bruce S. Wright in *The House of Happiness*; Cokesbury Press.

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Baptists in Palestine

American Baptists maintain a Baptist Church in Nazareth that reports a Sunday school with an average attendance of 235. Its location is quite near to the traditional site of that Synagogue in which Jesus Christ, returning from Capernaum, read the Bible lessons at a regular service, as described by Luke. The present building is a modern structure, and the organization is rapidly becoming self-supporting.

The pastor reports that he is about to establish a new Baptist Church at Cana, where Christ performed his first miracle. Converts number more than twenty and come chiefly from people who have not heretofore been identified with other religious bodies. The pastor states that the future of Nazareth, from a business point of view, fully warrants expansion, and the same is true of Cana. Real estate values are advancing, homes are being provided through the efforts of the people themselves, and modern conveniences in houses are being introduced.

Baptists of the South are behind the plans, and they purpose to extend their work throughout Palestine. They report twenty times as many baptisms in Southern Europe in the past six years as during the fifty years previous to 1921. The Palestine extension work, including the churches at Nazareth and Cana, are parts of this American Baptist enterprise. This work is extremely valuable.

Practical Projects for Laymen

The Conference Board of Lay Activities of the Tennessee Conference of the Methodist Episcopal Church, South, has recently announced to projects of work which will commend themselves to the church at large. The first is a plan to see that all churches of the denomination are properly marked with attractive signs, which call attention to the name and denomination of the church. The second is a program to put all of the Methodist parsonages in the conference in better condition. A third project, likewise adopted, was the pledge to work to make the minimum salary in the conference one thousand dollars per year.

Lepers Produce Drama of Job

A play based on the Book of Job, given by the lepers of the Chiengmai Leper Asylum, Siam, was not only very realistic but pathetic also, for every player in the caste was a leper and knew from experience what it meant to be covered with sores, and to be cursed. The variety of lessons taught were surprising and were introduced with such finesse that they were neither didactic nor tiresome. The temptations brought to bear upon Job to give up his faith in God were those peculiar to the life of this people. The spirit doctor with his charms and assurances of cure, the friendly neighbors with their stories of miracles wrought by sacrificing to the spirits a buffalo, a pig or a chicken, or the efficacy of drinking holy water blessed by this or that priest, were urged on boil-ridden Job, and all were true as reflecting the experience of that large audience. The leper people were happy in this opportunity to testify to many hundreds of their non-Christian neighbors their faith in Christ.

Church Resistance

By Eva R. Baird, Tonasket, Washington

THE selling world is talking much these days about sales resistance.

From the sound of the term, we might think it was an active antagonism on the part of the customer to the act of buying. But knowing the American people and being a part of it, we know that there is nothing we like to do quite so well as to buy something. We frequent the bargain counters, we buy by mail, and pay on the installment plan; we trade in the car as soon as it is paid for for the sheer joy of mortgaging twenty per cent of our earnings on another. We buy clothing this year that we know will be out of style next, and then make that our excuse for buying more. We are a buying people, there isn't a doubt in the world about that.

What then is this sales resistance? Ask any salesman. It takes as many different forms as there are types of individuals. Eliminating the professional patter of the selling world, and coming down to brass tacks, sales resistance is the thing the individual salesman must overcome in making a specific sale. And he recognizes it as the outstanding problem of his profession. He passes from the general state of prosperity in the business world to a careful scrutiny of his own sales slips, and finds that they do not tally. He is selling, but he isn't selling enough. The public may be buying, but it isn't buying enough of the thing he sells.

He classifies under his supreme obstacle of sales resistance, Ignorance, Indifference, Prejudice, Competition and Not Enough Cash to go round. He studies his prospective customer from this standpoint. He must get his commodity before the public. Folks naturally do not buy that of which they know nothing. But it is not enough to let the public know what he has, it must appear attractive to them. The indifferent and the prejudiced alike must be lured to buy.

In the last analysis no one has enough cash to go round. Everybody buys, but Everybody doesn't buy Everything. So the intelligent salesman knows that his field is a competitive one. If he is selling electric washers he not only has to prove that his is the best electric washer on the market, but that electric washers are of more importance in domestic economy than automobiles for instance. If he is selling phonographs or radio sets,


he puts the emphasis on enjoyment instead of utility. In some way his line must be made to take pre-eminence over every other line which exists in the buyer's mind as a possible need.

Not so easy. Well, maybe not, but perhaps no field of endeavor is more fascinating than that of selling. Every sale is an obstacle overcome, a hurdle vaulted. And the race goes on until the successful salesman finds himself in the confidence of a very dependable group of customers.

What has all this to do with churches? Some of us don't like the popular idea of selling religion. And the man who buys or sells it in any literal fashion may find that he is only handling a commercial product whose usability and durability will be subject to quite fleeting conditions. And real religion isn't like that; so we may well be just a bit cautious in comparing church activities with the selling game. A change in the agency may reduce the price, or prove that what we bought and sold with such aplomb was valueless!

But Christ said, "I am the Good Shepherd," when He was speaking to a pastoral people. He used the figure of the sower and the seed, various kinds of soil, the wheat and the tares to audiences who were mostly tillers in the fields. St. Paul used the athletic contests and the race track, and even the language of warfare to drive home his conceptions of religion to people with whom those activities were common. So in this commercial age in which we live, may we not take a lesson from the salesman and compare our problems with his. In place of sales resistance, we are meeting in practically every place that the church functions what we may call church resistance.

Now church resistance like sales resistance is not the militant thing that it sounds to be. With a few outstanding exceptions, no one is leading a crusade against the church today. As a matter of fact, the American people are still a very religious people. We can make as good a showing in our church journals as National Prosperity makes on the front pages of the newspapers. Not boastfully, but thankfully we may claim to have kept abreast of the times, and been able to serve the needs of our age. The Daily Vacation Bible School and week-day religious instruction, the



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change from denominational competition to Christian co-operation in Mission Fields at home and abroad, the increasing recognition of the church's obligation to the community and her leadership in moral questions which confront the nation, these are a few of the recent trends within the church which have quickened interest. By other ways, as old as the race, we may still claim to be religious. Now as always, the vast majority of people want the church to

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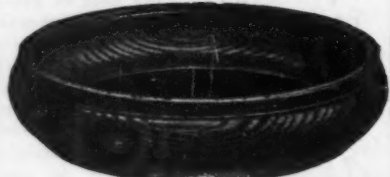
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bury their dead. With the prevalence of divorce it is a curious fact that many couples quite outside the church frankly seek the Christian marriage ceremony in the belief that "it will stick better." Sunday school is recognized as a good place for children, and we like our little ones to say their prayers.

But like the salesman, when we consider all these encouraging facts in the world at large and then look at our own accomplishments the two do not perfectly tally. No thinking Christian wants to measure the whole Christian world by the narrow gauge of his own particular church. But his church is a part of it, and the part for which he is responsible. And neither Babson's Statistics nor the Foreign Missionary Report will make up for the fact that our church isn't getting across.

We are marrying and burying, of course. And our pews are not empty. We've lined ourselves up on as many projects as we dare. We can make a creditable showing when we go to conference. But if we are honest with ourselves we know that we have just touched the edges of our community life. If you want to know your field and how adequately you are covering it, list the homes and individuals within your geographical limits where the church is only a negligible factor. Then check up on your church resistance.

This isn't a methods article. It isn't trying to tell how. But any church group that faces out the problem as thoroughly as a sales group do will find a way. And the types classify themselves in much the same way for both.

Ignorance of the church probably hinders more people from sharing its life than any one thing. A lot of people outside the church are speaking of the church of twenty years ago. They haven't troubled themselves to check up on the actual present aims and activities of the church whose doors they pass daily. Some ancient grudge at a long-dead deacon or a childish memory of inadequate theology has turned them completely from the church. They can't worship with the Congregationalists of Centreville because of something that happened in the Lutheran Church of Littleton. And, of course, when one's face is turned away from the church, he simply sees nothing in it. Church resistance.

Indifference and prejudice play their parts. There are a lot of folks in the world who prefer not to shoulder a responsibility. It's so much easier to let well enough alone. Such are no special asset to the community, and if we leave out the divine Christ, it would seem as though they wouldn't be of any great value to the church. But, of course, that is the blessedness of our optimism that we know God does extraordinary things

with very ordinary people. The church worker who can stir up the indifferent may kindle a glowing flame.

The prejudiced are a more difficult group because, generally speaking, they are conscientious. Argument is not likely to accomplish much in breaking down the opposition to the church of a man who has his own special brand of truth. But Christian living may. Surround with neighborly kindness the individual who stands aloof from the church from conscientious reasons. His heart may change if his head doesn't.

But in the last analysis probably the chief resistance we must meet is the one that comes squarely up to the question of strength of character. Cash isn't the only thing of which people haven't enough to go round. Time and energy and personality all have their limitations, and in both life and living, the element of choice is the final factor. We choose between getting the new car or starting to buy the bungalow this year; we know we can't do both. The expert salesman is trying to get the thing he has to sell listed on your budget, and he wants it well up toward the top. Well now this church life of ours, the united group life of followers of Jesus is the greatest value that can be offered after our individual privilege of following Him. But everybody knows that if it goes on the list, there are other things that will go off. We don't need a book of church discipline to tell us what. Some comparatively harmless things will just be crowded off, and beyond those we know that the price of Christianity is going without a lot of things which every individual must list for himself.

And that is where the biggest item of Church Resistance rests today. If we are presenting our church to the world as a winning proposition, it must be made so attractive that people will want it on their list no matter what else is dropped off. They'll pretty nearly want it to head the list. And our attractiveness can't be any veneer or special feature as the salesman's can, because when this Church Resistance is broken down we must have made permanent assets for the church, and the church must have become a permanent asset in human lives. And the only attractiveness that can be depended upon is the drawing power of the Cross of Christ, interpreted in terms of modern life.

In this largest proposition that is offered the world today, there is no occasion for pessimism. Nor is anything to be gained by a thoughtless optimism. And Jesus Himself bade us to be as wise as serpents and as harmless as doves. The children of this world, He told us, were wiser in their generation than the children of light. Must they always be so? Learn a lesson from the sales fraternity. Break down church resistance.

Ministers' Exchange

HERE is a department dedicated to good fellowship. We want to do our part to make easy exchange among ministers possible. At the same time we believe that the idea of exchange, if successfully carried out, will bear good fruit in friendship and understanding between sections and denominations. The first announcement was made in the January issue. As we go to press the first items are coming in. Many others will doubtless reach us for the March issue. All received up to February 3rd will appear in the March issue.

The announcements appearing in this department are published without cost when the sender gives his name and address so inquiries are directed to him personally. When *Church Management* is expected to forward the letters, the regular classified charge of five cents per word will be made. And, of course, the service is limited to subscribers of *Church Management*.

Highland Park, Ill. (Chicago suburb): Presbyterian Church of 500 members would like exchange with minister in California for three August and one September Sunday. Honorarium is \$35.00 per Sunday morning. **Frank Fitt**, 295 Prospect Avenue.

Moravia, New York. Congregational Church of 230 members, located near Auburn Theological Seminary and School of Religious Education, would like a vacation exchange with minister in Colorado, Arizona or New Mexico. **H. J. Bortle**, Moravia, New York.

Buffalo, New York: Church of Christ (Disciple) minister will be glad to exchange pulpits for two weeks in either July or August with a minister in or near Cincinnati, Ohio. **Harry G. Kay**, Box 17, Station B., Buffalo, New York.

HIS PRAYER ANSWERED

He asked for strength that he might achieve; he was made weak that he might obey.

He asked for health that he might do greater things; he was given infirmity that he might do better things.

He asked for riches that he might be happy; he was given poverty that he might be wise.

He asked for power that he might have the praise of men; he was given weakness that he might feel the need of God.

He asked for all things that he might enjoy life; he was given life that he might enjoy all things.

He received nothing he asked for, all that he hoped for. His prayer is answered. He is most blessed.—Selected.

Boston, Mass.: Methodist minister of a church of 600 will exchange for three weeks with minister in or near St. Louis, Missouri. Honorarium \$25.00 per Sunday for one service. Address, **Box E, Church Management**, 626 Huron Road, Cleveland, Ohio.

Columbus, Kansas. Forty-five minutes' drive to the gateway of the Ozarks, Presbyterian church of 300 members. Minister would like to exchange with some one near a good university for the month of July. **William G. Brandstetter**, Box 435, Columbus, Kansas.

Shreveport, Louisiana: Baptist Church of 700 members would be glad to exchange with pastor in or around Washington, D. C., for three Sundays during July or August. Church will pay \$25.00 per Sunday for two services. Address, **Rev. C. A. Voyles**, pastor, South Side Baptist Church, Shreveport, La.

And here is one which we did not, in any stretch of imagination, anticipate. Here is a minister who has been charged with heresy by a conservative group who wants to continue his ministry in more friendly atmosphere. Sure there is some group who is willing to make an investigation and give this man a chance.

Church Wanted. A minister under charges for heresy by a Presbytery in Texas of the Presbyterian Church in the United States would like to make contacts which will lead to a call to a church where he can preach the full gospel without compromise. Liberal but evangelical. Best of character references. Address **Box C, Care Church Management**, 626 Huron Road, Cleveland, Ohio.

WHERE MAY GOD BE FOUND?

Max Mueller tells of a parable he learned from the lore of the east of how the gods, having stolen from man his divinity, met to discuss where they should hide it.

One suggested that it be carried to the ends of the earth and buried, but it was pointed out that man was a great wanderer and that he might find the lost treasure.

Another proposed that it be dropped into the depth of the sea, but the fear was expressed that man, with his insatiable curiosity, might find it even there.

Finally, after much thought, the oldest and wisest of the gods said, "Hide it in man himself, that is the last place he will ever look for it," and so it was agreed.

Man did wander over the face of the earth, seeking in all places his lost divinity before he thought to look within himself. At last he found what he sought; found it in his own bosom.

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The Land Of Nod

A Strange Story Of A Spiritual No-Man's Land

By H. L. Williams

IT was the village infidel who first introduced me to the mystery of the land of Nod. He took the geography from my hand and opened it to a map.

"Did you ever find the land of Nod in there?" he asked.

I admitted that I had not. In fact I had never heard of it.

"No, and you never will," he concluded. "The Bible says that there is a land of Nod, but nobody ever found it. If you can prove to me that there is, I will believe the Bible. But no one will ever prove it."

That was the first indication I had that there was such a place or that there was a dispute about it. But when I got home I read the family Bible and found out all about the story of Cain and his brother Abel and how "Cain went out of the presence of the Lord and dwelt in the land of Nod, east of Eden."

We are fortunate today in some of the newer translations of the Bible. The American Revised Version gives a marginal reading of this verse. "And Cain went out from the presence of Jehovah and dwelt in the land of Wandering, east of Eden." Professor Moffatt gives this interpretation: "Cain left the presence of the Eternal to stay in the land of Nod (Wanderland), east of Eden."

The land of Nod then is the land of wandering. The man who killed his brother became a man without a country, a fugitive from society, a wanderer upon the face of the earth. Nod is not actually a location, but it is a spiritual condition. It typifies a kind of restless personality which is forever moving, but never getting any place, a dissatisfied existence with no anchor to hold it to the social contacts of life.

There are many people in the physical land of Nod, restless individuals who are forced by temperament to keep constantly on the go. But there are many more who spiritually are in the land of Nod. Their lives are unsettled; their spiritual goals are indefinite. They know where they are going in their vacations; they know the amount of business they are trying to accomplish during the calendar year; but they have no spiritual goal for the year or for their life.

Many people are in the land of Nod because it has never occurred to them that there is any other place to dwell.

To every man there openeth a way, and ways, and a way,
And the high soul takes the high road,
And the low soul takes the low,
And in between on misty flats,
The rest drift to and fro;
But to every man there openeth
A high way and a low,
And every man decideth
The way his soul should go.

(John Oxenham).

Nothing in life is more true than the misty flats. In these flats there is movement, but no progress. There is a picking up of temporary pleasures, but no abiding joy in the soul. The great quest is to find something here and there to kill the boredom of life, instead of feeling that life is a great privilege, an opportunity and a great joy.

It is well to emphasize that mere motion is not progress. There has never been a day when there has been as much motion as today. We are busy, and we admit it. The haste and hurry of our age are proverbial. And yet we may doubt that with all our activities, there is more real satisfaction in life than our fathers found. A man's life consisteth not in the abundance of engagements he can crowd into a busy week.

In a way our age is well illustrated by the story of the colored boy who took his girl to the fair. She liked the merry-go-round, and kept him on it until his money was all gone. As they slowly walked home he gave way to his injured feelings.

"You've rode and you've rode, but where have you been?" was his whine.

Most of us have felt about this way when we have taken inventory at the end of a busy week. We have been busy. We have rode and we have rode, but where have we been?

In this land of Nod are some who have never had strength of mind to make decisions necessary to give spiritual satisfaction. Indeed they may not know that there is a firm land of spiritual satisfaction. But there are others, like Cain, who have been driven there by the tragedy of life.

I have in mind now a young man who as an employee was detected in dishonesty. He was released from his position and immediately began to pay the cost. Perhaps he did not have the spiritual help he needed at the time. Somebody should have told him that there is more to life than punishment for one wrong. He lives in the same village, but his career has been cut off. He has lost his ambition. He sits at home evenings silent and morose; in the day he works at odd jobs around the garage. He never goes to church; never goes to lodge; never meets his friends. He enjoyed these things once, but life has darkened for him. He is living in that great restless no-man's land which some, like Cain, think has no ending.

There are others in these misty flats because life became uninteresting and monotonous. Monotony has killed life's ideals. I suppose that every job is more or less monotonous. It is sure to be, unless the work is lightened with a feeling that it is a worthwhile work. The answer of the farmer is significant. He had struggled with a big debt, working from sunrise to sunset, fighting bad weather, bugs, and all the other things which make farming difficult. Life had lost its color when a friend asked him what he had to look forward to.

"Salt-pork and sunset," was the reply.

A great test of religion is to make life worthwhile to these folks who have lived through the normal period of life's enthusiasm and must adjust themselves to its realities. We can capture youth for God by appealing to his ambition for achievement. But by middle age we have accepted some great facts of life. We know that we are not destined to greatness. Our lives must be lived in a very mediocre way. The paths of obligation have taken precedence over the paths of glory. We do not want preachers to point out the paths of achievement, but rather we need to have them help us to make our lives, the ones we know we must live, worthwhile. In other words we must find an interpretation of life which will get us from the misty flats.

But perhaps more than all these others are those who know not that there is any other land. They take for granted the aimlessness of spiritual life. It is a bad sign when brilliancy and cleverness take the place of depth and sincerity. For the first two are found in the misty flats. The latter belong to the land of satisfaction.

Each one of us should have a time for taking a personal inventory. In this inventory we will not ask, "How much have I in the bank?" or "How much land will I own?" but rather, "Is my life worthwhile to me and to my fellow men?"

This is a wonderful age in many respects, yet there has never been a time when it has been so easy to neglect spiritual ideals and satisfaction. With all our boasts of greatness there is a lack of satisfaction, a hunger of the soul which seems difficult to satisfy.

This age is typified by the youth in the story. He was driving in a high powered roadster and stopped the farmer who was plowing the field.

"How do I get to Buffalo?" he asked.

"Don't know," answered the plowman.

"Well, which way do I go to reach Rochester?" he continued.

"Don't know," was the reply again.

The youth began to sneer. "You don't know very much, do you?" he said.

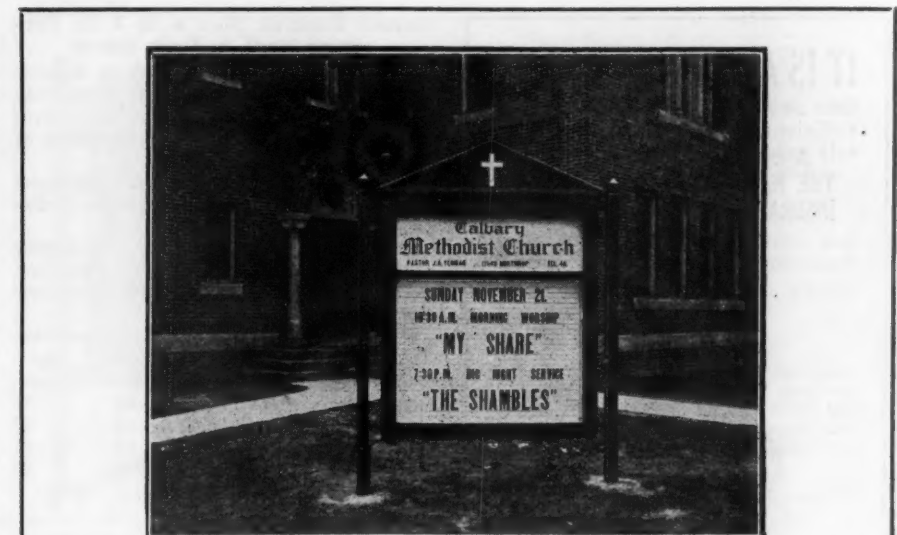
"Maybe not," said the farmer as he started his team, "but I ain't lost."

For after all the great thing in life is life itself. The failure to get the satisfaction out of it which God intended is the greatest of all afflictions. In this land of Nod, this great spiritual no-man's land, are those who have not found the paths to satisfaction and joy.

Personal Note on a Mimeographed Letter

Mr. H. E. Gump, financial secretary of the Noel Memorial Methodist Church, has found a way to add a personal touch to a mimeographed letter. In a recent campaign a mimeographed letter went to all church subscribers in arrears. At the bottom of the letter there was placed the amount of the pledge, the amount paid and the amount due. And on the copy of the letter which came to our office this note, written in long hand, was appended:

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J. Wilbur Chapman in *Awakening Sermons*; Fleming H. Revell Company.

An Incautious Suggestion

"Here's the vicar; shall I ask him to join us?"

"Oh! Mr. Brown—er—Howard, this is so sudden."



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Department store	18	82
Grocery store	19	81
Silks	2	98

Pianos	22	78
Leather goods	33	67
Automobiles	59	41
Hardware	51	49
Electrical supplies	20	80
Men's sox	25	75
Jewelry	10	90
Men's neckwear	37	63

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Prosperity and spiritual growth seldom go together.

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The church in the wildwood seems tame to youth of civilization.

Does your church exalt the upper room or the supper room?

"There lives more faith in honest doubt, Believe me, than in half your creeds."

Man shall live by faith, not mechanics.

There is a river of life in the valley of humiliation.

If God is your partner make your plans large.

"Did you ever sit down and talk with men

In a serious sort of way,
On the view of life and find out then
The things they have to say?
If not you should in some quiet hour.
It's a glorious thing to do;
And you'll find back of the pomp and power
Most men have a goal in view."

Race Relations Sunday Plans

From the office of the Commission on Race Relations, Federal Council of the Churches of Christ in America, has just been issued an interesting and suggestive pamphlet of information for use on Race Relations Sunday, February 10, 1929. From a small beginning in 1922, the idea has spread through Home Mission Boards, Y. M. C. A.'s, Y. W. C. A.'s thousands of local churches and their auxiliary societies, and many social agencies. We feel that the widespread recognition of Race Relations Sunday is having a great influence in bringing about a better spirit of cooperation and understanding between the various racial groups in the United States and hope the seventh annual observance of the Sunday in 1929 will mark an even more general advance in interracial cooperation.



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said he,
"Share my rest at noon."

Cradle and chair—a crutch—a staff—
and, lo,

In the deep shade a coffin stood.
"I work for all," he said, "what each
one needs,
"I fashion out of wood."

I mused upon the work, how he had
formed
A cradle that a child might rest;
The broad low chair, a mother's humble
throne;
Since motherhood was blessed;

The staff for yonder old man's faltering
steps;
For a lame lad, that crutch, just done;
This coffin, quiet bed for pilgrim worn,
When the quest of life is won.

"But for men—what make you for strong
men?"
The fragrant shop, I scanned at loss,
Until his eye met mine. "For men—
strong men?
For them I make a cross."

Gates Ajar

Here lies till Gabriel's trumpet peal
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And woke up holding a harp.
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A Journal for Laymen Who Lead

"God builds no churches; by his plan That labor has been left to man"

Vol. I

January, 1929

No. 1

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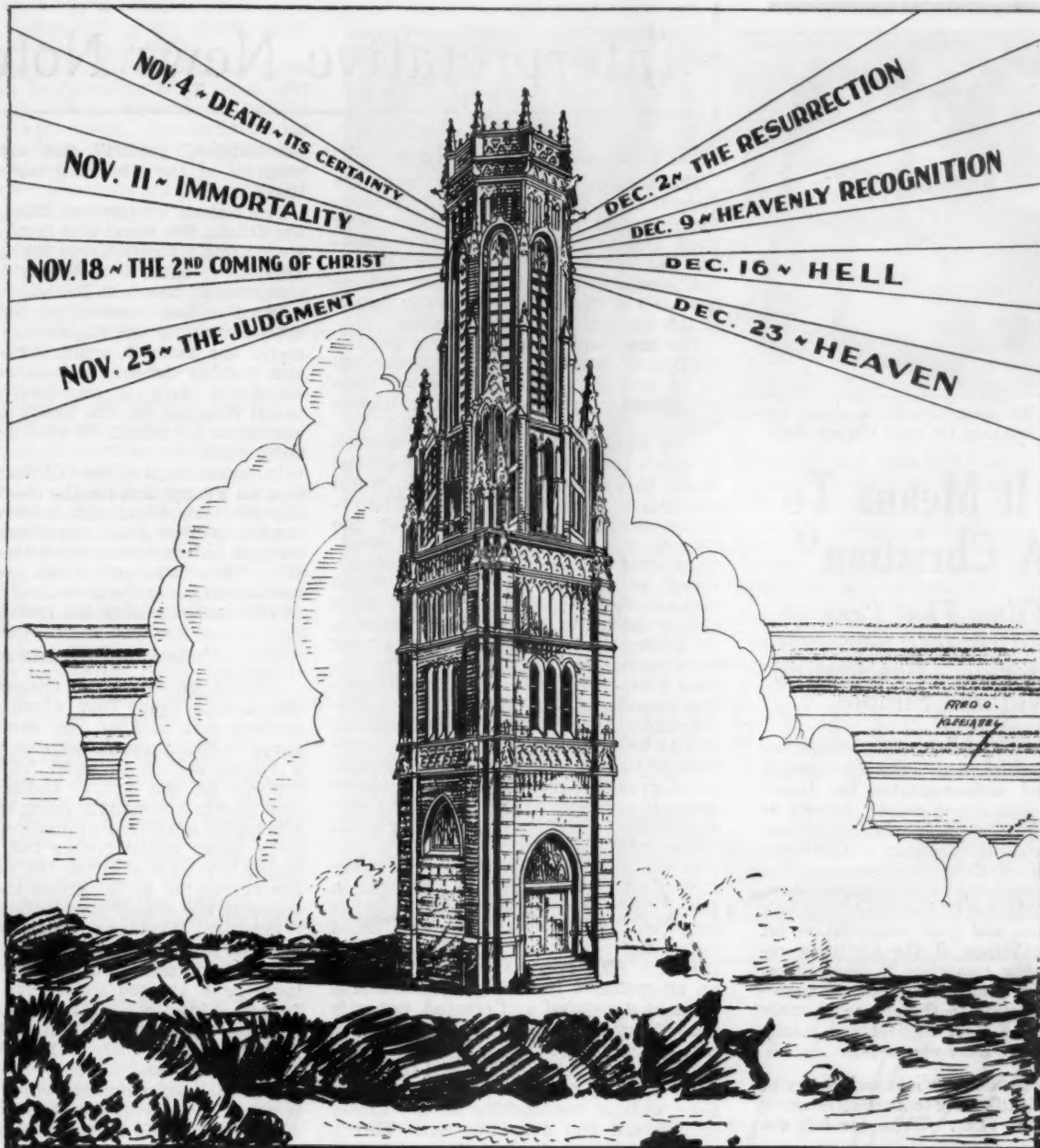
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the circular was issued in blue and black on white stock, giving the effect of three colors. The tower is a reproduction of the tower of the Walnut Street Church.

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Church _____

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Interpretative News Notes

Federal Council Meets

The sixth quadrennial meeting of the Federal Council of Churches of Christ in America was held in Rochester, New York, December 5th to 11th. The meeting was too late for a mention in our last issue and is no longer news, but we have felt it wise to give a recapitulation of the transactions of the meeting.

The most important news item was the election of Bishop Francis J. McConnell as its president. This assures the body of aggressive and social visioned leadership.

Very significant discussions developed, in which present-day conditions in rural areas, the modern city, and the world community were frankly faced. The relative strength and weakness of the Church in its approach to these conditions were considered, and the question raised as to what difference it would make if the Christian forces were more closely unified in strategy and resources. So evident were the possibilities that were raised that, in the general conference first, and finally in an administrative session of the Council, it was unanimously voted that a Committee should be appointed to study the functions of the Council and the modification of its structure, this Committee to report progress annually to the Executive Committee, and finally to the Quadrennial Meeting in 1932.

It was manifest that there were many for whom cooperation had awakened a desire for a deeper fellowship among the churches, that cooperation alone could not satisfy. It was equally manifest that the conviction is widely held that an all-inclusive Protestant consciousness must be developed and created, not only that the churches may do certain things together, but that they may achieve and exhibit a real unity of life. And the opinion was freely expressed that this can be done without encroaching on the sphere of personal and denominational liberty. All these hopes and desires the new Committee will carefully appraise.

The Federal Council requested the immediate ratification of the Paris Treaty by the United States Senate. "The acceptance of the Pact by the nations as an imperative obligation to seek the solution of their controversies by peaceful methods exclusively," it was said, "will depend in large measure on the acceptance of that obligation in actual practice by the United States itself." "We believe," it was affirmed, "that . . . any material increase of the United States Navy at this time would be inconsistent with the spirit and purpose of the General Pact of Paris and would tend to nullify its influence in producing mutual confidence among the nations. We therefore urge that no authorization be given for any such increase."

The Council likewise expressed the hope that the Washington Arbitration Conference now in session would provide for the pacific settlement of all disputes between the American Republics. A strong protest was lodged once more against the Exclusion Act of 1924. "The present discriminatory laws," said the Council, "are resented by all intelligent Orientals as humiliating and insulting. They constitute a serious barrier both to

international goodwill and also to the progress of the Christian movement in those lands."

Prohibition, evangelism, race relations, the drama, the home and family life, research and education and the use of the radio in religion were among the other questions discussed at Rochester. In the interest of law observance, particularly with respect to the Eighteenth Amendment, the Council urged, "that pastors and Sunday Schools and social workers adopt and carry out an effective, educational program for the steady growth of sentiment in behalf of prohibition law enforcement."

In endorsing the plans of the Commission on Evangelism for the observance of the nineteen hundredth anniversary of the Ministry of Jesus, the Federal Council took action consistent with its belief that the solution of social problems is contingent upon the growth of the spirit of God in the soul of the individual.

Peace and Cruisers

Shall a United States Congress ratify the Kellogg Peace Pact which definitely outlaws war and at the same session agree to spend more than one quarter of a billion dollars to build fifteen great cruisers for the navy? Indications are that that is just what is going to be done. Strenuous organized opposition is going to be made to the cruiser bill. Senator Borah who is sponsoring the peace pact has agreed not to jeopardize the pact by opposing the cruiser appropriation.

President Coolidge's Armistice Day address in which he defended the administration endorsement of defense expenditures have aroused widespread dissatisfaction. Students of international affairs have pointed out that he has completely failed to analyze the mind of the British public and his peeve at the present British government, which in itself is not in favor with the people, has been unwisely directed at the English people as a whole.

It is indeed unfortunate that the glory of the Kellogg pact should be obscured by the cruiser bill. But the enemies of the cruiser bill must act firmly and quickly if it is to be avoided. Surely the times demand leadership. But where are leaders of vision in public life?

Form of Insurance Protection for Churches

The Aetna Casualty & Surety Company of Hartford, Conn., has just announced a new type of insurance policy for churches. This contract combines in one instrument protection against several financial hazards. These include robbery, whether occurring on the church premises, the rectory, the parish house or the home of an officer in whose custody the money, securities or other insured property may be at the time of the loss; robbery from the person of any such officer, while conveying the property outside the premises but within twenty miles thereof; burglary, by force, from within any safe duly closed and locked by at least one combination or time lock; larceny or embezzlement by a duly elected or appointed officer identified as responsible for such loss, loss by

forgery or alteration of any check under the conditions of the policy.

The total amount of indemnity under this policy is \$1,000, no more than \$200 being applicable to any one of the five enumerated coverages. The premium for this combination policy is \$15, regardless of the location of the church. No more than two units may be purchased by any one assured, however.

Those responsible for the safety of church property and funds will doubtless welcome this new policy, for it has been developed after careful study of the specialized needs of churches for financial security against theft or misappropriation of funds.

Carnegie Foundation Helps Vatican Library

Pope Pius, on entering his fiftieth year as a Roman Catholic priest had the pleasure of opening a new Vatican library which holds a priceless collection of age-old manuscripts. These manuscripts have been classified and indexed by the very latest American method. The money which made this possible was contributed by the Carnegie Foundation. The preservation of ancient manuscripts is surely one mission of the foundation which can receive the commendation of members of all Christian faiths.

Rebellion in the Salvation Army

According to press reports Evangeline Booth has gone to England to demand that her brother Bramwell resign the generalship of the Salvation Army and that a more representative method of selecting his successor be constituted. General Booth, on the other hand, placed the name of his successor in an envelope some years ago and as far as precedent is concerned that is all there is to it.

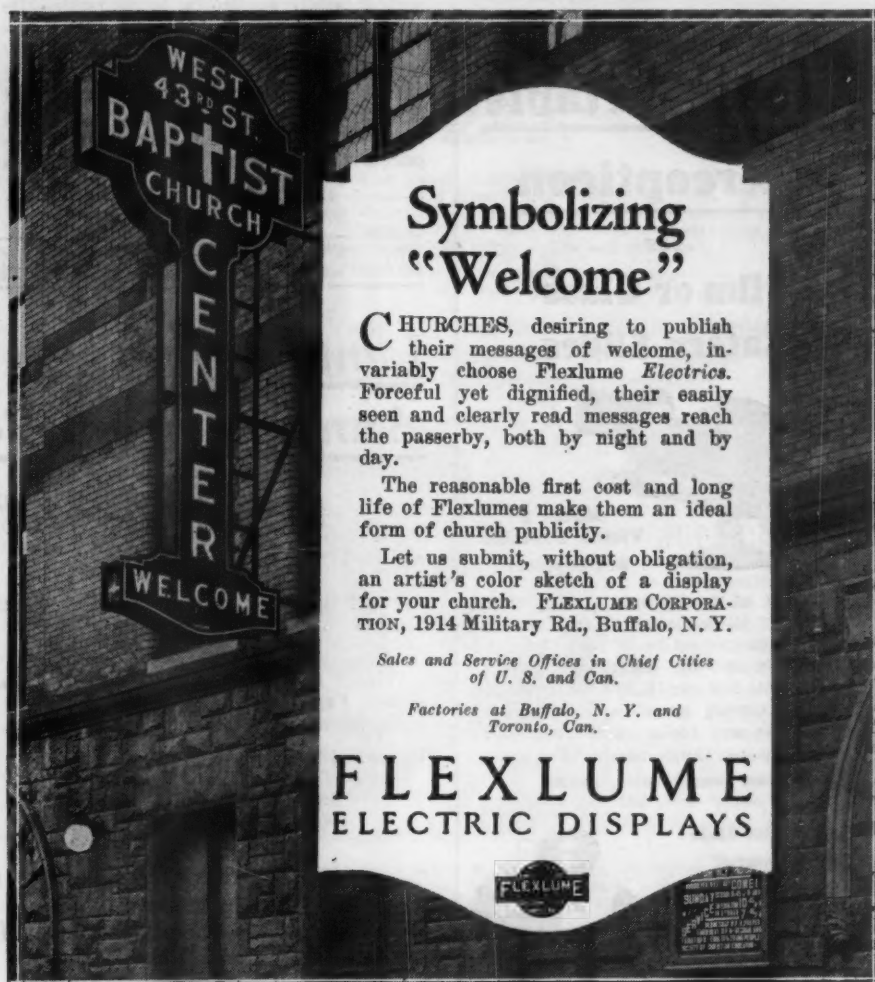
The general public knows very little about this quarrel in the Army which threatens its unity. William Booth, founder of the Salvation Army, believed in army discipline. His army was to be an army. His own son Herbert Booth, reached a place where he could no longer endure the one man dictatorship and he resigned. His father and mother professed their love for him but the army was greater than individual affection. He spent the remainder of his life in unhappiness.

Bramwell, son of William, has followed in the footsteps of his father. The American branch has been growing dissatisfied with the system of absolute monarchy and Evangeline speaks for this wing. Perhaps before this is printed the outcome will be known. To one, not in the least concerned with the internal affairs of the army, it seems a move in the right direction.

President's Leadership Should Be on Side of Faith

There are dangers that all the world admits in programs of preparedness for war. There are dangers of treachery in a program based on faith and peace—not very present or potent dangers in the case of this nation, but dangers in one degree or another that all nations must face if they count on moral force to supplant material force. Which way? Which way offers the less danger and the greater benefit? Mr. Coolidge is vague.

We believe the leadership that this nation possesses in the world should be as-



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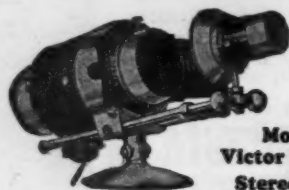
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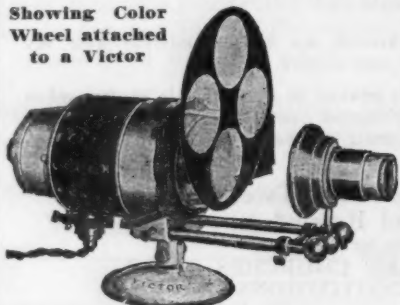
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sented boldly on the side of faith—the more so since we are the most secure nation in the world. The butchery and destruction of the last war teach us plainly that there is no hope in a policy based on preparedness and suspicion, and suspicion can not be divorced from preparedness, however pious any nation's

professions. Moreover, in offering the Kellogg treaty to the world we declared our faith in faith, and said that nations' words are worth taking. It is, then, illogical—it is ridiculous—to accept great armaments as inevitable. And Mr. Coolidge drifts to that position.

—Baltimore (Md.) Sun.

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President Davis Visits Hawaii

As National Moderator of the Congregational Churches, President Ozora S. Davis of The Chicago Theological Seminary, returned home to Chicago on December 21, after a three months tour which included the Pacific Northwest, the Hawaiian Islands, the Southwest and Southern States. It is the first time a moderator-in-office has visited Hawaii. Dr. Davis was much impressed by the loneliness of many of the Church leaders, especially in the Southwest, where the nearest sister church might be from 200 to 300 miles away. In Prescott, Arizona, he was kept from fulfilling his engagements by an epidemic of the flu, but felt that his responsibilities had been covered, when he was asked to broadcast his messages over the radio.

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—New York Times.

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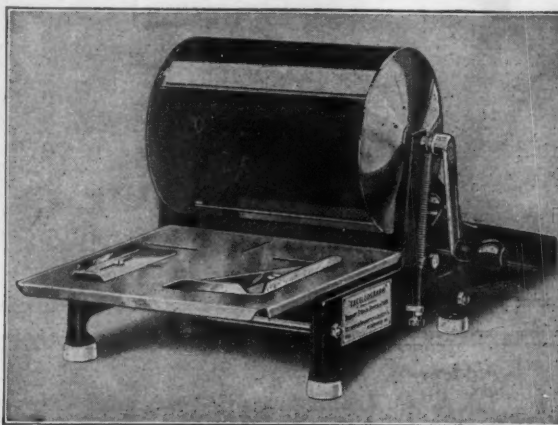
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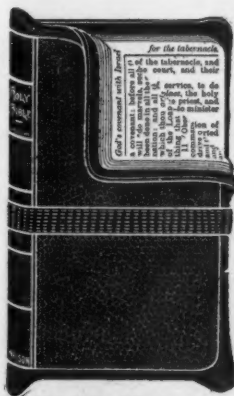
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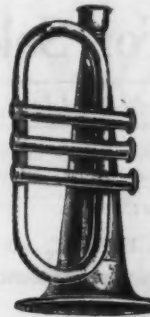
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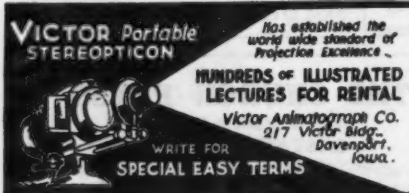


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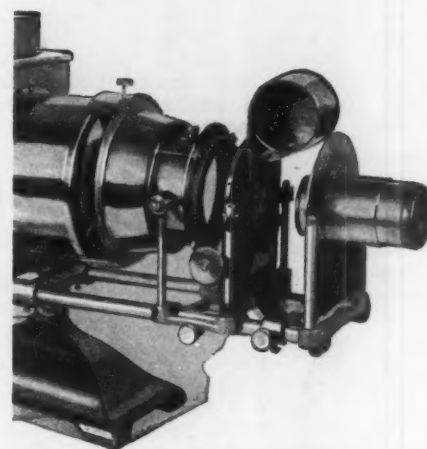
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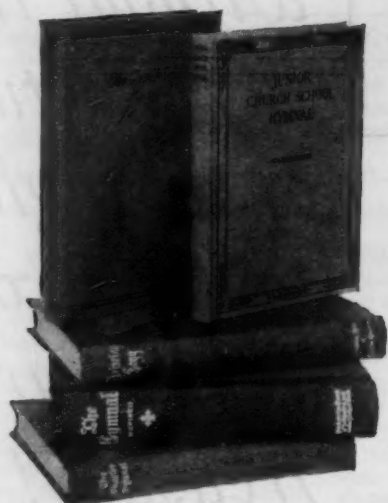
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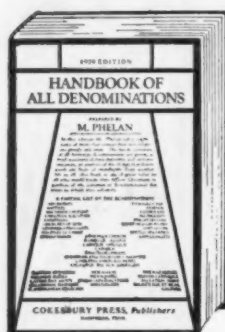
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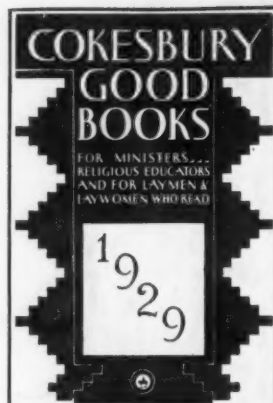
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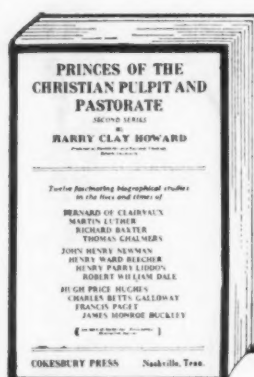
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